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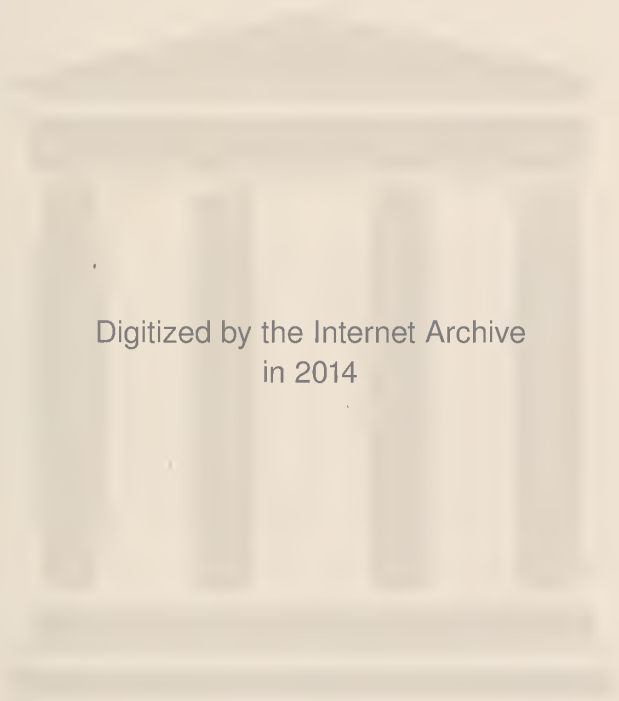

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THE

WHOLE WORKS

OF THE

MOST REV. JAMES USSHER, D.D.

LORD ARCHBISHOP OF ARMAGH,

AND

PRIMATE OF ALL IRELAND.

VOLUME XVI.

THE

WHOLE WORKS

OF THE

MOST REV. JAMES USSHER, D.D.,

LORD ARCHBISHOP OF ARMAGH, AND PRIMATE OF ALL IRELAND.

NOW FOR THE FIRST TIME COLLECTED,

WITH A LIFE OF THE AUTHOR,

AND

AN ACCOUNT OF HIS WRITINGS,

BY

CHARLES RICHARD ELRINGTON, D.D.,

LATE REGIUS PROFESSOR OF DIVINITY IN THE UNIVERSITY OF DUBLIN,
AND RECTOR OF ARMAGH.

IN SEVENTEEN VOLUMES.

VOL. XVI.

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In this volume the collection of letters published by Dr. Parr is concluded. Dr. Parr states that letter CCXXI. is from the Right Hon. Dudley Loftus, Lord Chancellor of Ireland ; but this is certainly a mistake. Dudley Loftus was the son of Sir Adam Loftus, and great grandson of the Archbishop of Dublin: he was a very distinguished Oriental scholar, and after the Restoration was appointed Judge of the Prerogative Court in Ireland.

The first volume of letters had been printed when Dr. Bandinel found in the Bodleian Library (Rawlins MSS. Letters, No. 89) a collection of letters to and from Archbishop Ussher, and with his usual kindness transmitted copies of them to me. It was impossible to arrange them in their chronological order, as some were among the earliest written by the Archbishop, and, therefore, I put them in an Appendix. Subsequently the volume was discovered at Shotover, from which Dr. Parr had taken away most of the letters. The remnant of the volume was kindly given to Trinity College, Dublin, by George V. Drury, Esq., the present possessor, as I have already mentioned in the Life of Archbishop Ussher. The few letters which remained are published in the latter part of the Appendix, commencing with Letter 425.

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LETTERS

TO AND FROM

ARCHBISHOP USSHER.

SOME NEVER BEFORE PUBLISHED.

LETTERS.

LETTER CXCIX.

MR. FRANCIS TAYLOR TO THE ARCHBISHOP OF ARMAGH.

Reverendissimo in Christo Patri et Domino Jacobo Providentia Divina Armachano apud Hibernos archiepiscopo, totius Hiberniæ primati, et metropolitano longe dignissimo.

Dominationi tuæ, reverendissime in Christo pater, in veteribus ab ipsis cunabulis exercitatissimæ, Bibliorum Hebraicorum adversus Morini Samaritanismum defensionem hanc pro mea parte inscribere visum est. Cui enim potius quam tibi episcopo catholico et orthodoxo Morini pseudo-catholici, qui nos oves Christi e pascuis virentibus arcere conatus est, technas retectas dedicarem? Gratulor sane et ex animo gratulor Hiberniæ tuæ, cui tantum præsulem tam insigniter eruditum, piumque Deus et rex concessere: et gratulationis testimonium solenne inscriptionem hanc extare volui. Peculiarem insuper dominationi vestræ gratiam debet hoc opus, cujus sumptibus et cura exemplar Samaritanum nobis in Anglia primo communicatum fuit; et in bibliotheca Cottoniana, in doctorum seculis etiam futuris commodum, reconditum. Ex illo enim codice habuimus discrepantes Samaritani textus ab Hebraica veritate lectiones; quarum quanta fuerit utilitas, ac propemodum necessitas ad rabiem Morini plene retundendam,

non opus est hic dicere, siquidem suis id locis manifesto apparebit. Ad cardinalem Gallum aspirat Morinus: cur non ego ad archiepiscopum Hibernum? Dedicationem hanc præterea a me flagitat fœlix ille calamus tuus, quo pontificiæ superstitionis fibras fæliciore quam multi alii successu in utroque idiomate dissecuisti. Quoties polemica tua vere aurea revolvo, nescio quo modo in ima cordis penetralia ingens autoris admiratio, ingens erga autorem affectus, nunquam nisi me moriente, moriturus irrepit. Urgent præterea sacræ manus illæ mihi sacrum munus adeunti inter alias impositæ. Cogit denique quæ mihi tecum intercessit, si de tanto viro tali verbo tam pusillo uti licuerit, per multos annos continuata necessitudo. De operis necessitate non opus est longa præfatione. Biblia Hebraica recepit synagoga Judaica, oraculorum divinorum custos[a]. Ad nos eadem ista transmisit. Patres ad unum omnes pro authenticis habuere, in linguas alias transtulere, translationum discrepantiam ex his correxere. In ecclesia Romana viri doctissimi plurimi sacram eorum autoritatem scriptis suis communivere. Ecclesiæ orientales omnes approbavere. Protestantes pleno ore pro fonte sacro illa venerantur. Morinus Samaritanorum advocatus interim in hoc Judæis, quos oppugnat tamen, similis, nec Deo placet, et hominibus omnibus contrarius est[b]. Cum inprimis observatum esset dogmatibus pontificiis parum propitios esse codices Hebræos, reperti sunt, qui corruptos esse fontes clamarent et rivulos iis anteferrent. Sed fontem novum qui aperiret, ante Morinum inventus est nemo. Gratuletur patrono suo ecclesia pontificia. Nos interim libros sacros antiquos colimus, quibus usus est Christus ipse, et apostoli, cum tamen characterum mutationem longe antea factam somniet Morinus. Cloaca quo magis agitatur, eo Mephitin exhalat magis. Morinus Samaritanis antiquis Samaritanior etiam evasit. Illi enim, teste Eulogio, Jesum filium Nave prophetam prædictum, Mosi similem futurum, profitebantur. Librum ejus pro canonico certo habuere, qui hanc illi gloriam tribuebant. At hunc librum nobis

[a] Rom. cap. 3. ver. 2.

[b] 1 Thess. cap. 2. ver. 15.

eripuit cum aliis prophetiis Dositheus Morini antecessor. Det nobis Morinus charactere Samaritano scriptos prophetarum libros, aut fateatur se plures scripturæ sacræ codices quam dederit abstulisse. Sed nec ferendum est hominem Christianum Samaritanos Dei hostes Judæis Dei populo in libris sacris tuendis anteferre. Præcipue cum constet prophetas fuisse post commentitiam characterum mutationem in populo Judaico; in Samaritano nullos. Cur non ergo Samaritana Biblia nobis reliquere prophetæ? Cur de tanta mutatione silent? Cur apud Hæreticos sepulta Biblia in lucem Spiritu Divino eos illustrante non producunt? Ut taceam Morini in sacris literis tractandis magistralitatem, qui eodem jure in his quo Sorbona in aliis censura afficiendis utitur. Hoc placet, illud displicet, quandoque Samaritanus codex, quandoque Latinus, Græcus semper, nunquam illi Hebraicus approbatur. Si, prout meritus est, verbis asperioribus nonnunquam castigetur Morinus, nemo nobis vitio vertat neque enim cum Hæretico aliquo res est, qui articulum fidei unum aut alterum negat, aut textum peculiarem aliter quam veritas posuit interpretatur, sed cum eo qui fontes sacros in universum abripit, et pro Deo Israelis falsi Messiæ adulteria nobis obtrudit. Nec ignorantiam nobis objiciat quis, quod Jesuitam eum appellemus. Indignaretur, sat scio, Morinus, si congregationis oratoriæ Jesu Christi presbyterum titulo isto non dignaremur. Liber certe totus Jesuiticum spiritum, frontem perfrictam societati illi familiarem nimis, prodit. Si quid sit, quod ulteriorem disquisitionem requirat, totum illud, si respondere Morino visum fuerit, in replicatione fusius tractabitur. Prelo alias impræsentiarum vacante oblata vulgandi opportunitas festinationem operis urgebat. Hæc interim habui, quæ tibi, dummodo id placeat (quod pro singulari tua tum pietate tum candore nullus ambigo) in perpetuum erga dominationem tuam studii et observantiæ meæ monumentum dedicarem. Deus verbi sui majestatem contra omnes impiorum latratus potenter ipse tueatur, et per totum orbem indies amplius diffundat; te vero Hibernæ gentis ornamentum in Christianæ religionis emolumentum diutissime in terris flo-

rentem conservare, tandemque (sero tamen) in gloriam sempiternam recipere dignetur. Claphamæ Calend. April. 1635.

Reverendissimæ Dominationi tuæ addictissimus,

FRANCISCUS TAILERUS.

LETTER CC.

THE MOST REV. WILLIAM LAUD, ARCHBISHOP OF CANTERBURY, TO THE ARCHBISHOP OF ARMAGH.

Salutem in Christo.

My very good Lord,

I THANK you heartily for your letters, and am as heartily glad that your parliament and convocation are so happily ended, especially for the Church; and that both for the particular of your letting leases, which is for maintenance, and for the quiet and well-ordering and ending of your book of canons. I hope now the Church of Ireland will begin to flourish again, and that both with inward sufficiency and outward means to support it. And for your canons, to speak truth, and with wonted liberty and freedom; though I cannot but think the English canons entire, (especially with some few amendments) would have done better; yet since you and that Church have thought otherwise, I do very easily submit to it, and you shall have my prayers that God would bless it. As for the particular about subscription, I think you have couched that well, since, as it seems, there was some necessity to carry that article closely. And God forbid you should, upon any occasion, have rolled back upon your former controversy about the Articles. For if you should have risen from this convocation in heat, God knows when or how that Church would have cooled again, had the cause of difference been never so slight. By which means the Romanist, which is too strong a party already, would both have strengthened and made a scorn of you. And there-

fore ye are much bound to God, that in this nice and picked age, you have ended all things canonically, and yet in peace. And I hope you will be all careful to continue and maintain that which God hath thus mercifully bestowed upon you.

Your Grace's very loving friend,

And brother,

W. CANT.

Lambeth, May 10.
1635.

LETTER CCI.

THE ARCHBISHOP OF ARMAGH TO DR. WARD.

Good Doctor,

I have been almost tired with continual attendance on our long continued parliament and convocation; which being done, they would needs impose upon me also the moderating of the divinity act; and the creating of the doctors at our last commencement. I am now at last retired from Dublin to my old place, where I begin at length, redire in gratiam cum veteribus amicis. I send you herewith Harrys his book against the friars, and our new canons. The articles of religion agreed upon in our former synod, anno MDCXV. we let stand as they did before. But for the manifesting of our agreement with the Church of England, we have received and approved your articles also, concluded in the year MDLXII. as you may see in the first of our canons. But while we strive here to maintain the purity of our ancient truth, how cometh it to pass that you in Cambridge do cast such stumbling blocks in our way? by publishing unto the world such rotten stuff as Shelford hath vented in his five discourses; wherein he hath so carried himself, ut Famosi Perni amanuensem possis agnoscere. The Jesuits of England sent over the book hither to confirm our papists in their obstinacy, and to assure them that we are now coming home unto them as fast as we can; I pray God this sin be not deeply laid to their charge, who give an occasion to our blind thus to stumble.

I thank you most heartily for communicating my lord of Salisbury's lectures unto me, they are excellent, learnedly,

soundly, and perspicuously performed, and I hope will do much good here for the establishing of our young divines in the present truth; will you not make us as much beholden unto you for your own lectures upon the other questions? You may not think that the same accurateness is expected in the writings which you privately communicate unto your friends, as in that which you are to commit unto the press, after you have added supremam manum thereunto. Neither were it amiss that you should make a collection of all your determinations, as you see the bishop of Salisbury hath done; and cause your lectures of the eucharist to be transcribed, and left in a safe hand, that it may not, as I have heretofore warned you, periclitari in unico exemplari. Of these particulars I desire to hear your resolutions in your next letters; and in the mean time recommend you and your godly labours unto God's good blessing; evermore resting,

Your most assured loving brother,

JA. ARMACHANUS.

Drogheda, Sept. 15.
1635.

I pray you remember me most kindly unto your good wife; as also to Mr. Mede, and the rest of my friends there.

LETTER CCII.

THE LEARNED LUDOVICUS DE DIEU TO THE ARCHBISHOP OF ARMAGH.

Amplissime, Celsissime, doctrina juxta ac pietate excultissime Vir;

Paulo minus est biennio, quod literis meis amplissimam tuam dignitatem salutavi, additis etiam meis in Acta apostolorum observatiunculis, quas amplissimo tuo nomini, etsi tanto honore non dignas, inscripseram. Nihil exinde literarum ab amplissima tua dignitate videre contigit. Interceptas itaque in itinere, aut meas, aut tuas, aut utrasque fortasse, suspicor. Interim sæva nos hie exercuit pestis, quæ una semel hebdomade, ad mille quingentos, anno integro ad viginti hominum millia prostravit. Deserta erat academia, abrupta commercia, urbs horrori omnibus, tanquam *βδέλυγμα ἐρημώσεως*; fugiebant, quibus fugere dabatur: nos quibus non tantum fugere per munus licebat, sed et trepidantibus animum addere, et cum morte luctantes solari ac eorroborare oportebat, et sanis et ægris operam navavimus, *τῷ πιστῷ κτίστῃ παρατιθέμενοι τὰς ψυχὰς ἡμῶν ἐν ἀγαθοποιΐα*, nec defuit nobis benigna ejus elementia, qui nos in mediis quotidie versantes ignibus, ita est tutatus, ut cum universa familia incolumis hactenus evaserim. Et ut ut nondum penitus extinctum sit contagium, ita tamen deferbuit, ut jam per septimanas aliquot defunctorum unius septimanæ numerus tricenarium vix excedat. Viget rursus academia, vigent commercia, refulgescit pristinus urbis splendor, nec quicquam restat, nisi ut revirescat quoque vera pietas, et eonemur omnes *ἀναζωπυρεῖν τὸ χάρισμα τοῦ Θεοῦ*. Quod ut largiatur nobis qui vitam hactenus produxit, summis

votis contendimus. Ne autem, vir maxime, laborcs nostros literarios apud dignitatem tuam dissimulemus, inciderat, quum jam pestis grassari cœpisset, in manus nostras historia quædam evangelica, ex quatuor evangelistis Persico idiomate ab Hieronymo Xaverio Jesuita, ad Mogolense regnum, propagandæ religionis Christianæ gratia anno MDXCV. ablegato, isthic contexta, et regi Acabaro, anno hujus seculi secundo, dicata atque oblata. In qua quum mala fide actum suspicarer (quid enim ab istiusmodi Antichristi mancipiis exspectari possit ἀκίβδηλον καὶ εἰλικρινὲς?) operam dedi, ut lecta primum ex Pentateucho Persico Constantinopoli olim impresso Genesi, Xaverii librum aggrederer. Nec efficere potuit sæva lues, quin et legerim et in Latinum sermonem converterim, confectoque dictionariolo, bis jam versiones meas reviderim et emendaverim, prolixaque præfatione peregrinas historias fabulas, ineptias, audacias, quibus scatet, excerpserim et perstrinxerim. Librum Arabico titulo inscripsit صدرات القدس id est, Speculum sanctitatis. Ac in præfatione ad regem alium etiam librum promittit, jam tum fere ad umbilicum perductum, cui nomen sit ایذه صقب نما id est, Speculum monstrans veritatem, in quo quæ in Christianæ religionis difficilia sunt et credenda non videntur, sit enodaturus, et propagatione evangelii per apostolos fuse enarraturus. Quem librum jam innotuisse, didicimus ex Gallo quodam, Pierre Bergeron dicto, qui libri sui Relacion des voyages en Tartarie indigitati, Lutetiæ ante biennium editum tractatu de Saracenis[a] narrat, Persam quendam Ahmed ben Sin dictum adversus librum cujusdam Jesuitæ, cui titulus est Speculum veritatem monstrans, scripsisse librum, cui titulus sit Politor speculi, in quo Mahometismum adversus Christianam religionem tuetur; hunc autem refutasse Franciscanum, patrem Gadagnol libro Romæ impresso anno MDCXXXI. Quos omnes ut nobis comparemus, operam damus. Incitavit ad hæc, quem ab aliquot annis familiarem habui, Johannes Eligmannus Silesius, chymicus incomparabilis, medicus

[a] Pag. 63.

eximius, et de nostra urbe durante hac lue optime meritus, plurimarum linguarum, et inter eas Arabicæ ac Persicæ bene peritus, quem magno mihi in hoc opere adjumento fuisse fateor. Et vide hic singularem quandam Dei providentiam. Dum enim hæc scribo, idem ille Amstelodamo, quo ante quatriduum concesserat, jam jam redux, novum Xaverii librum Persicum se mihi adferre ait, a se jam dum Amstelodami fuit lectum, quo vita apostoli Petri, tum ex sacris tum aliunde desumpta comprehendatur. Prurit jam mihi animus, ut et hunc priori addam, et utrumque simul Persice ac Latine edam, additurus etiam suo tempore Speculum veritatem monstrans, et Speculi politorem, si haberi unquam a nobis possint, Deusque vitam et otium largiatur. Ut autem ad præfatum amicum meum D. Eligmannum redeam, non minus sibi quam mihi opportune nunc advenit; qui enim lætum, quod dixi, nuncius mihi attulit, idem lætus accepit, esse me in exarandis ad amplissimam tuam dignitatem literis. Postquam enim et singulari tua pietate et universali eruditione inaudivit (et quomodo non inaudiisset, qui familiarissimus nobis est et vere intimus?) non potuit, utpote doctorum omnium amantissimus, et antiquitatum præsertim curiosissimus, humillima sua officia dignitatis tuæ per me nos offerre, simulque inquirere, deturne ulla lexici Irlandico-Latini, aut Latino-Irlandici habendi copia. Quum enim præter Cebetis tabulam, quam ex Arabico longe locupletiore nobis brevi est daturus atque habuimus hactenus, præter etiam Persicam chronologiam, quam ex præclaro authore Persa, cum annotationibus suis paret, cœperit paulatim linguam Germanicam per omnes ejus dialectos, Latinam item et Græcam cum Persica conferre, quippe quæ cum istis, præsertim cum Germanica nostraque Belgica ingentem, quod experti loquimur, affinitatem habeat, Irlandicæ quoque genium explorare cupit, si hæc fortassis propius cæteris ad eam accedat. Non gravabitur, spero, dignitatem tuam verbulo monere, num quid Irlandice exstet, quod in usum ejus facere possit, et qua via comparari queat. Impensæ ut per amplissimum dominum Boswellium restituantur, curabimus. Perlegit jamdudum

epistolas tuas Hybernicas, quæque ibi recurrunt nomina propria spem faciunt, deprehensum et istic iri, quod in Germanica deprehendit. Juvat certe experiri, quid nobis Europæis cum remotis illis Asiaticis affine sit. Publica jam hic gaudia faciunt campanarum tinnitus, facturi et sub vesperam læti ignes, per omnes provincias unitas, post actas Deo solennes gratias, accendendi, ob recuperatum singulari Dei beneficio Schenkianum munimentum, præcedenti anno turpissima nostrorum incuria deperditum. Nunquam magis quam tum triumphavit hostis, nunquam nos luximus magis, tanto magis triumphamus nunc, quod, dissipatis magnis quæ agitabat consiliis, ipsi ignominia, nobis securitas data sit. Faxit Deus, ut tantum grata mente beneficium semper recolentes, datori ejus dignas gratias rependamus, ab eo uno pendeamus, eum revereamur et colamus. Ejusdem favori ac clementiæ amplissimam tuam dignitatem commendat, utque ea sospes diu sit atque incolumis maximopere optat, qui est et erit

Amplissimæ tuæ dign. devotissimus servus,

LUDOVICUS DE DIEU.

Datum Lugd. Bat.
4. Maii, 1636.

LETTER CCIII.

THE LEARNED LUDOVICUS DE DIEU TO THE ARCHBISHOP OF ARMAGH.

Reverendissime Præsul!

Quas per Cl. ac nobilissimum D. Boswellum 4° Maii ad ampl. tuam dedi literas, quin acceperis nullus dubito. Monitus iterum per eundem D. Boswellum, qui est ejus singularis in me favor, de nave Dublinium cogitante, non potuit non rever. tuam submisse vel verbulo salutare. Scripseram de historia Christi a Jesuita Hieronymo Xaverio Persice contexta, a me vero translata, et brevi censura notata. Addideram, tradi mihi, dum scriberem, apostoli Petri historiam, eodem autore. Transtuli exinde et hanc, atque utriusque textum Persicum descripsi, ingenti sane et tædioso cum labore, necessario tamen, quia orientalium scriptura legi a typothetis non poterat. Omnia jam sunt prelo adaptata, eique proxima, volente Deo, septimana subjicientur. Imprimitur jam tractatus Talmudicus בבא קמא cum translatione Cl. l'Empereur, ejusque notis sequentur et בבא מציעא· et בבא בתרא Specimen quoque nuper vidimus sacrarum observationum Cl. Heynsii in universum Novum Testamentum: in procinctu est ut editio ejus procedat. Opus certe luculentum, et multifaria eruditione refertum. Hæc sunt, vir amplissime, quæ hic nunc potissimum in re literaria aguntur. Quæ nos tam tua scire interest, quam hic omnes docti valetudinem tuam resciscere avent; anni enim sunt, ex quo nihil de rerum tuarum statu cognovimus. Incolumen tamen et salvum speramus, utque idem diu sis, ardentissimis votis precamur. Plurimum

se favori tuo Cl. l'Empereur commendat, utque nos deinceps amore tuo digneris, obnixe ambo rogamus. Datum Lugd. Batav. 22. Augusti, 1636.

Reverendæ amplit. tuæ devotissimus,

LUDOVICUS DE DIEU.

LETTER CCIV.

ADMODUM REVERENDO IN CHRISTO FRATRI D. FRIDERICO SPANHEMIO PASTORI ET PROFESSORI THEOLOGO, ATQUE ACADEMIÆ GENEVENSIS RECTORI DIGNISSIMO. GENEVAM.

REVERENDE VIR, AC CHARISSIME IN CHRISTO FRATER,

DUBIORUM evangelicorum librum, ante biennium a te editum, magna cum voluptate perlegi: atque accuratam tuam in controversiis illis pertractandis diligentiam admiratus sum, et singulare in definiendis judicium. Itaque nihil potuit accidere optabilius quam amantissimæ illæ tuæ literæ, quibus ad contrahendam ac deinceps colendam inter nos amicitiam ultro me provocas. Qualis sit tuus erga me animus abunde ipsæ mihi indicarunt: quin vero par sit meus in te affectus, nolim te dubitare. Munus literis tuis adjunctum mirifice me tenuit, quod totam reformationis in illustrissima vestra urbe olim institutæ historiam a primis ipsius initiis (quæ antea penitus ignoraveram) accuratissime deductam, spectandam mihi exhibuit. Nam de stilo ac orationis nitore et elegantia superfluum est dicere; quum hæc, licet per se magna, aliis majoribus in te dotibus obumbrentur. Pro dono igitur tum quod jam misisti, tum quod brevi missurum te polliceris (quod sane non possum non avide expectare) magnas tibi merito gratias ago; et siqua in posterum mihi se offerat occasio, in qua vicissim tibi gratificari possim, lubentissimo animo id sum facturus. Deum oro ut quam diutissime te servet incolumem, ac tua optima cœpta ad summum Ecclesiæ bonum spectantia, propitius secundet.

Tuus in Christi ministerio conservus.

JA. ARMACHANUS.

Ex ædibus nostris Terminofechinianis xi. Kalend. Septemb. Anno MDCXXXVI.

LETTER CCV.

THE ARCHBISHOP OF ARMAGH TO THE LEARNED LODOVICUS DE DIEU.

Admodum Reverendo in Christo fratri D. Ludovico de Dieu, ecclesiæ Lugduno-Batavæ pastori vigilantissimo. Leydam.

Reverende Vir, ac Charissime in Christo Frater,

E literis tuis 22° Augusti Gregoriani datis (quæ ante paucos dies ad me fuerant perlatæ) intelligo te et alteras non ita pridem ad me dedisse, quæ nondum mihi visæ sunt; et intercidisse illas, quas ipse ad te scripseram eucharisticas, post allatas mihi eruditissimas tuas in Acta apostolorum animadversiones: in cujus luculenti operis præfatione quod quædam haud admodum magna beneficia tibi a me exhibita deprædicas, in eo majorem propriæ tuæ humanitatis quam rei ipsius rationem habuisti. Ad duos vero illos tractatus Persicos, a te in Latinum sermonem conversos, quod attinet: diffiteri nemo potest, quin omnes Persicæ linguæ studiosi magnam inde haurire queant utilitatem. Sed ut ingenue animi mei sensum tibi aperiam, indignos puto Jesuitas qui afficiantur illo honore, ut hujusmodi ipsorum scriptis ullus transferendi labor impendatur, præsertim a viris ad majora natis. Itaque posthac (si me uti monitore volueris) potius aut in Syriacis Ephræmi illustrandis, aut in pertexendis tuis in Novum Testamentum observationibus, perges: qua ratione multo majus addes gloriæ tuæ incrementum, quam collocando operam tuam ibi, unde neque ad nos insignis utilitas, neque ad te quicquam nisi cognitionis peregrini idiomatis fama redire queat. Ephræmi opusculorum si

quid adhuc in Syria lateat, eruendum curabimus: qua in re ne operam ludamus ac impensam emendo illa quæ jam possidemus; omnium ejus tractatuum, quos istic Leidæ habetis titulos atque exordia proprio sermone ac charactere descripta, ad me transmittas velim. Et quia scire valde aveo, quos secum ex oriente libros attulerit Cl. Golius; si catalogum ipsorum impressum addideris, quem hactenus nancisci non potui, rem mihi facturus es gratissimam. Eruditissimi Heinsii præclaras illas in Novum Testamentum observationes avidissime expectamus: cujus generis et alias clarissimum Grotium moliri jampridem intelleximus. Doctissimum vero Salmasium tamdiu cessare miramur, neque tot jam annis quicquam novi procudere: quum præsertim tot circum urgeatur exemplis, quæ vel ignarum quenquam excitare queant ad præclaros conatus, nedum tantum ac talem virum. Breviarium quoddam, lingua (ut putabatur) Ægyptiaca conscriptum, illi transmittendum, Arnoldo Bootio nostro tradidi, sed et illud intercidisse audio. Plurimum velim meo nomine et illi, et Heinsio, et si quos alios illic amicos habemus, salutem dicas. Vale, clarissime vir, ac me porro amare perge.

JA. U. ARM.

Ex ædibus nostris Termino-fechinianis: Septembris Juliani die 14. Anno salutis MDCXXXVI.

LETTER CCVI.

DOCTISSIMO ET ORNATISSIMO VIRO D. CONSTANTINO L'EMPEREUR HEBRAICARUM LITERARUM APUD LUGDUNO-BATAVOS CELEBERRIMO PROFESSORI, AMICO PLURIMUM COLENDO. LEYDAM.

Clarissime Vir,

Et literas unas atque alteras a te accepi, et duos quoque libros a te editos: pro quibus, et egregia tua in me humanitate, (cujus hæc non levia fuerunt indicia) gratias tibi ago singulares. Id vero de scriptis tuis universe non possum non profiteri, me semper ab iis multo discedere doctiorem, et non rerum tantum absconditarum varietatem, sed et exactum atque limatum judicium in iis deprehendere. Nam quod ad felicitatem Hebraica vertendi attinet; nondum novi quem tecum conferre possim, non modo eorum qui nunc sunt, sed et qui prius fuerunt. Atque hujus rei insigne præ cæteris specimen dedisti in clave Talmudica, cujus auctor, cum tam distorto, conciso, ac intricato sermonis genere utatur, ut dedita opera affectasse obscuritatem videatur: adeo tamen in omnes ejus sensus penetrasti, et nitido ac plano sermone explicasti, ut qui liber multis in locis ipso Talmudæ (cui facem se velle accendere profitetur) difficilior judicari mereatur, adhibita tua interpretatione cunctis Hebraici sermonis vel mediocriter gnaris factus sit facillimus. Sed et librum quem ad te miseram Syriacum (Thesauri Secretorum inani titulo venditatum) ita fecisti tuum, ut ex eo me docueris, quæ ego prius nullus observaveram. Quod si ille vobis non amplius sit futurus necessarius, velim prima eum opportunitate mihi remittas. Novam enim vestram Bibliorum ver-

sionem (cui illam inservire voluisti) jamdudum absolutam, et typis excusam esse audio: quod haud dubie in maximam populi vestri cedet utilitatem, quum a talibus viris, qui isti operi et primitus invigilarunt et secundas curas adhibuerunt (inter quos te facile principem locum tenere censemus) nihil nisi egregium queat proficisci. Ex nuperis Domini de Dieu literis intelligimus te tractatum Talmudicum בבא קמא recenter dedisse, ac duas quoque alias Babas breviter secuturas: quorum operum non mediocris expectatio me tenet; quum certissimo mihi persuadeam, ut ex cæteris tuis, ita ex his quoque maximos me fructus percepturum. Deum oro ut diu te nobis incolumem conservet, ac studiis tuis benedicat.

Tui studiosissimus.

JA. ARMACHANUS.

Ex ædibus nostris Terminofechinianis Sept. xv. Ann. MDCXXXVI.

LETTER CCVII.

THE MOST REV. WILLIAM LAUD, ARCHBISHOP OF CANTERBURY, TO THE ARCHBISHOP OF ARMAGH.

Salutem in Christo.

My very good Lord,

I have been put to no small pains, considering my other occasions, to read over, and in a manner to study the several letters and other papers, which have been sent and come to my hands: some from your grace, some from the provost and fellows that join with him; some from Pheasant and the other party; and some from the lords justices, and council there to the lord deputy, and from his lordship to me; and all of them about the late unhappy difference fallen between the visitors of the college near Dublin and the provost. The more carefully I have read over these papers, the more (I clearly confess to your grace) I am troubled at the business, and could heartily wish some friendly way were thought on there, to prevent a formal and legal decision by me. Of which yet seeing so little hope as I do, I have taken all the pains which I can, preparatory to a final sentence: for I have very carefully, and with all indifferency, drawn a brief history of the fact, and the whole proceedings, with relation in the margent to every several paper that hath come to my hands. A copy of this brief, together with all the several papers to which it relates, I have sent to my lord deputy, and desired him to show it to your grace, and all the other parties whom it concerns: to this end, that if your lordship and they agree upon the fact, I may have it returned unto me, and go on to my decision. But if you

agree not upon the fact, as I have set it down, that then you may there settle any difference, and agree upon it, that no one whom it concerns, may say I had not a right state of the question before me. When this is done, I shall go on to do my duty with justice to all parties, as far as I can apprehend the cause, and as far as my learned counsel here shall be able to advise me. But I cannot but still wish, and that very heartily, that my decision may be prevented by the care and wisdom of my lord deputy, and the moderate and prudent respects of the parties interested, which I presume your grace will further. For it appears very ill to his Majesty, (who was of necessity to be made acquainted with the business, because the censure of the provost, if he deserve it, is referred to himself) and must needs appear so to all wise men, both here and there, that such a difference concerning young men newly started up from boys, should cause so great a disturbance among grave and wise men, as this hath done. And it is somewhat too that the Romanists which swarm in those parts, have such an occasion as this difference to please themselves withal. My hopes are great in your grace's moderation; but if all fail, I shall make a binding decision so soon as ever the state of the business is sent me back. So wishing your grace all health and happiness, I leave you to God's blessed protection, and rest,

Your Grace's very loving friend and brother,

W. CANT.

Croidon, Oct. 18.
1636.

LETTER CCVIII.

ADMODUM REVERENDO IN CHRISTO FRATRI D. LUDOVICO DE DIEU, ECCLESIÆ LUGDUNO-BATAVÆ PASTORI DIGNISSIMO. LEYDAM.

SALUTEM A SALUTIS FONTE D. N. JESU CHRISTO,

LITERÆ tuæ IV. Maii datæ, quas intercidisse existimaveram tandem ad manus meas pervenerunt: quum alteras tuas XXII. Augusti scriptas diu ante accepissem; ad quas et responsum dedi tunc, quod tibi perlatum esse confido. Labor iste, in quo nunc versaris, libros Persicc a Xaverio scriptos in Latinum sermonem convertendi, atque simul cum Persico archetypo divulgandi, quin hujus linguæ studiosis perutilis futurus sit, nemini potest esse dubium. Quod si tantundem quoque solidæ gloriæ inde tibi accessurum est, minus dolebimus intermissum a te egregium opus animadversionum in Novum Testamentum, quarum ea pars, quam jam nunc dedisti, quum summopere nobis placuerit, permagnum ejus quod restabat desiderium nobis commoverat, cujus frustratio sicut dolori nobis est, ita vehementer optamus ut quam velocissime absoluto hoc penso quod nunc subiisti, eo reverti velis, tuasque illas notas eo quo cœpisti modo prætexere; unde et ad te plus veri decoris, et ad sacrarum literarum studiosos plus veræ utilitatis redundabit.

Chronologiam illam Persicam (modo alicujus sit antiquitatis et fidei) omnino dignam putamus quæ Latino sermone donetur: atque D. Eligmanno, quem ejus versionem suscepisse scribis, auctores sumus, ut in instituto pergat, idque ad finem perducere contendat. Porro ipsi indices velim, quod et multas ipsi pro officiosa salutatione gratias

agimus et optime ipsi cupimus; cum ob id, quod tibi viro optimo tantopere carus est, tum ob insignes illas virtutes quibus illum ornatum esse attestaris. Quo minus autem ipsius desiderio de dictionario Hibernico satisfacere possim, hoc in causa est, quod nullum adhuc habeamus hujus linguæ lexicon sive per se factum, sive cum alia lingua comparatum, saltem non typis editum. Alphabetum tamen Hibernicum atque integrum Novum Testamentum una cum hisce transmitto: siquid inde adjumenti capere possit amicus ille tuus, aut verius noster. Est quidem lingua hæc et elegans cum primis, et opulenta: sed ad eam isto modo excolendam (sicuti reliquas fere Europæ linguas vernaculas intra hoc seculum excultas videmus) nondum extitit hactenus qui animum adjiceret.

Pestem denuo apud vos grassatam esse, cum non parva animi ægritudine intelleximus; Deum optimum maximum, qui prius te tuosque tam clementer tutatus est, oramus ut nunc itidem ex mediis istius luis flammis vos eripiat, fidelemque pro temporanea atque æterna salute vestra curam gerat. Id ex imo vovet pectore

Amicus tibi addictus, deditus, obstrictus

JA. USSERIUS ARMACHANUS.

Dat. Dublinii IV. Januarii
Juliani, Natali die meo.

Rem mihi facturus est gratissimam D. Eligmannus, si nuda Persicorum dynastarum nomina cum imperii annis (interea dum opus integrum apparatur) communicare dignatus fuerit.

LETTER CCIX.

AMPLISSIMO PIETATE JUXTA AC ERUDITIONE CONSPICUO PRÆSULI D. JACOBO USSERIO ARCHIEPISCOPO ARMACHANO ET HIBERNIÆ PRIMATI; DOMINO SUO PLURIMUM SUSPICIENDO. DUBLINIUM.

Amplissime Vir, Venerande in Christo Pater,

Suspicor amico meo Johanni Eligmanno, quem in peregrinarum linguarum collatione versari ex literis meis accepisti, juvandorum studiorum ejus gratia missum. Dignus vir est, cujus studiis omnes docti faveant. Sub prelo habet aurea carmina Pythagoræ Arabica una cum sua versione, additis variis ejusdem philosophi fragmentis ex Arabibus excerptis, quæ libri Græci, qui exstant, ignorant. Sequetur deinde tabula Cebetis Arabica, amplior et accuratior, quam libri Græci quos Europa habuit eam exhibent. Habet quoque fere paratum, ex authore Persico compendium chronologicum ab orbe condito, quod ab ipso versum et notis ejus illustratum, seculo mythologico magnam lucem addet, et multas fabulas Græcorum in orientis historias vertet. Ille mecum una ingentes amplit. tuæ ob missum librum Irlandicum gratias agit, amboque mentem tuam ex proximis literis plenius expectamus. Vive diu vir amplissime, et vale Ecclesiæ reipublicæque literariæ sospes atque incolumis, nosque ut deinceps amore tuo ac favore digneris, obnixe rogamus. Datum Lugd. Batav. 14. Aprilis, 1637.

Amplitudini tuæ devotissimus,

LUDOVICUS DE DIEU.

LETTER CCX.

ADMODUM REVERENDO IN CHRISTO FRATRI, D. LUDIVOCO DE DIEU ECCLESIÆ LUGDUNO-BATAVÆ PASTORI FIDELISSIMO.

Literas tuas cum adjuncto librorum academiæ vestræ catalogo diu est quod accepi, uti et alteras postea quibus argumenta Ephræmi opusculorum incluseras; pro quibus maximas tibi gratias et ago et habeo. Admodum vero indolui casum tuum qui filium primogenitum, et quidem talem amiseris: cui tamen levando solatia præbere non est visum, non modo quod propria sapientia abunde instructus sis ad hæc et similia, quibus omnes obnoxii sumus, fortiter toleranda; sed etiam quod tantum temporis intercesserit, ut sit intempestivum nunc adhibendo remedia obductam jam vulneris cicatricem refricare videri. Hoc tantam dicam, non tuam tantum vicem, sed et publicam me doluisse in hac calamitate: quum Ecclesia simul et res literaria non potuerint a tanto ingenio et taliter exculto non maximos suo tempore fructus percipere; ac proinde in hac jactura non parum et ipsæ amiserint, ac tecum in partem detrimenti, et eam quidem permagnam, venerint. Sed quum Deus hoc ita esse voluerit ac ipsius decreta impatienter ferre non minus irreligiosum sit quam irritum, omnino in ipsius voluntate est acquiescendum.

Latorem istorum istuc transmisimus ad coemendos illic characteres vel Syriacos vel Hebraicos, quibus hic imprimamus Vetus Testamentum Syriacum; quod facere statuimus simul atque ipse ad nos reversus fuerit, ac proinde rogatum te velim ut per ipsum nobis remittas Pentateuchum Syriacum et Psalterium, quæ olim tibi commodavimus. Quippe iis notis opus fuerit ad tollenda errata alterius nostri exemplaris, in quibus, etiam ubi sunt admo-

dum manifesta, nihil mutare volumus, nisi aliorum codicum auctoritate. Quod si et vobis vel in publica bibliotheca, vel in privatis, quippiam hujusmodi librorum est, ulla videlicet pars Veteris Testamenti Syriaci, quæso ut collatis operis cum D. L'Empereur (ad quem itidem super hac re scripsi) id nobis procuretis: pro quo officio permagnas vobis gratias habebimus, ac codices vestros simul ac opus nostrum fuerit absolutum (quod parvo temporis spatio speramus fore) fideliter restituemus. Pluribus non agam tecum, ut hanc rem tibi commendatam faciam, quum non dubitem quin per se tibi magnopere cordi futura sit, utpote cum bono publico Ecclesiæ ac literarum conjuncta, ac proinde omnibus istarum studiosis pro virili promovenda. Deus te, charissime frater, quam diutissime incolumem nobis conservet, tuisque optimis studiis benedicat. Vale.

Tuus in Christi ministerio conservus,

JA. USSERIUS ARMACHANUS.

Dublinii, Julii vii.
Anno 1637.

LETTER CCXI.

MR. BATTIERE TO THE ARCHBISHOP OF ARMAGH.

Most Rev. Father in God, my most honoured Lord,

I have received a letter from your grace by Mr. Cullen, with much joy, as well to hear of your grace's good health, (which I pray to God may continue long so for the good of Christendom) as to see me favoured with some employment again for your grace, than whom I know no body living I desire to serve with more affection: I will with one word set down here what hath been done in your lordship's business since Mr. Cullen's arrival. I brought him first to my lord the earl of Leicester, who for your grace's sake, and his own worth, showed him all kindness, and to Mr. Joanes. I carried him to Mr. Duluy, where he made acquaintance, bestowing a compliment upon them from your grace. Pere Sirmond and Mr. Rigault we could not find at home yet, nor Gabriel the Sionita, whose great Bible I showed him also, and conferred the Syrian characters together, of which there be three or four here; but of this Mr. Cullen will give a better account a while hence; for I have written also to Geneva, where such a character is to be sold, to have the sight of it in print, and at what rate they mean to sell it, to compare the prices and characters together with these here. In the mean while Mr. Cullen is advised to sequester himself from English and Irish, to profit the more in the French tongue, for conversing afterwards with those that he hath business withal, and to that end I hope he will not be denied a prorogation of his licence of travelling and absenting himself from the college for some few months longer, with the

continuation of his stipend, (he being employed in work so good for the commonwealth) especially upon your grace's commendation. I have set one to work for the transcribing of Concil. Lemovicense, and Theodori Pœnitentiale, and will go on with the rest one by one, as I can get them; for to demand so much at once would seem strange to them, although they be very courteous and officious. Of printed books, I bought Vita Leonis et Caroli of Sirmondus; but the rest marked to me are not his. Hincmari Opuscula are of Cordesius, and I think your grace hath them. Ivo Carnotensis of Juret. Damianus of Caetan a Benedictine. Bellarm. de Script. eccl. of Sirmond, but scarce any thing altered in it. Browerus de Treverensis ecclesiæ antiquit. I cannot get yet. There is nothing added to the Councils of Binius, nor any thing printed of St. Chrysostom but what your grace hath. Du Chesnes's third and fourth volume are a printing, but not yet finished.

This kingdom being now in wars on all sides, doth not afford any great design for the advancement of learning. Of late, one Mr. Gallant, a counsellor of state, and a Protestant, set forth a book, de Franco Allodio, in French, in which he gives a touch unto the Waldenses history, and Simon de Montfort: I wrote of this man heretofore to your grace, as one best versed in that history, and best stored with their writings; this book I will send with the rest.

I wonder your grace hath not received my former, with one from Mr. Buxtorf; if I am not deceived, I sent them away with those of the city and university of Basil to my lord deputy; to whom I made bold to add one of mine, to thank his greatness for the favour of my naturalization in Ireland, and for his nobleness to my kinsman Frey. I am not so out with Ireland, (where I have heretofore received so good entertainment) but I hope to see it again; which I desire the more for your grace's sake, to tender my best respects in person to so much worth; and should think me happy if I could deserve a mean prebend in your cathedral, to wait more close upon your grace. I humbly

crave your grace's blessing, and remain, with my hearty prayers for your health and prosperity,

Your Grace's most humbly obedient,

And devoted servant,

J. BATTIERE.

Paris $\frac{28}{18}$ August, 1637.

My lord the earl of Leicester remembers his love and service to your grace.

LETTER CCXII.

ILLUSTRISSIMO VIRO DOMINO JACOBO USSERIO ARMACHANO TOTIUS HIBERNIÆ ARCHIEPISCOPO. DUBLIN.

D. I. V. S. P.

Antistes Reverende,

Quas ad me 15. Septembris dedisti literas ubi perlegissem, non mediocriter incensus fui, ut in eruenda antiquitate Judaica, et iis quæ ad gentem illam ex propriis ipsorum scriptis convincendam faciunt, evulgandis, majori quam antea animi alacritate progredi animo meo constituerem. Benignum enim istud de scriptis meis judicium non potui non facere maximi: utpote ab eo profectum quem Belgium hoc confœderatum (ut alias linquam nationes) ob acerrimum judicium et latissimam eruditionem suspicit ac miratur summe. Hoc tempore si quis abstrusiora tractet, vel invidia, vel pravo imperitorum judicio sæpe laborat: utriusque securum jure optimo reddunt tanti viri (qui mihi et Belgio nostro est instar omnium) favor ac judicium. Hoc nomine ingentes ago gratias uti etiam pro Thesauro secretorum, quem uti singulari promovendæ cognitionis studio miseras, ita etiam diuturniorem in reddendo a me necti moram passus. Sed jam per D. legatum Boswellum remitto navi, quæ Rotterodamo recta in Hiberniam solvit. Animum etiam in omnes literatos pronum in eo agnosco, quod articulos fidei in Hiberniæ synodo stabilitos ad primas literas obtinuerim. Quos viris doctis et orthodoxiæ amantibus communico; postea isti missurus qui (ut antea scripsi) confessionum orthodoxarum editionem molitur. Vicissim vobis catalogum librorum, quos D. Golius ex oriente attulit, quemque D. Botius

petierat, transmitterem: verum D. de Dieu, ut sibi id officii relinquerem voluit; ut qui ea de re literas a D. tua accepisset. Accepi hisce diebus a D. Gomaro T. D. et professore in academia Groeningana poesin Abraam, sive veterem illam carminum rationem ac formam, qua poemata sacri contextus in Jobo, Psalmis, Proverbiis, diversisque Canticis, concinnata et confecta fuere. Eamque poesin cum illa Pindari et Sophoclis perpetuo confert. Hujus editionem mihi mandavit: atque alia mea opera nonnihil remoratus est. Etenim cum liber perpetuis exemplis refertus sit eaque sine versione Latina apposuerit, super eo monitus non responsurum fructum nisi ea vetantur; hanc operam mihi offerenti imposuit, ne forte liber si remitteretur in itinere periret. De ista veteri poesi scripsere etiam antehac docti libri Cosroes author, Abrabaniel, et Rabbi Azarias: quem postremum vertere incœpi. Sed isti aliam sequuntur rationem, ut qui magis in membrorum inter se convenientia, quam in syllabarum quantitate et numero, metrum investigent. Atque hæc hactenus. Cæterum D. O. M. veneror ut curis ac laboribus D. tuæ benedicat, eamque Ecclesiæ suæ quam diutissime superesse concedat. Interim permanere gestio,

Amplitudinis tuæ cliens humillimus,

CONSTANTINUS L'EMPEREUR.

Lug. Bat. 8. Kal. Jan.
An. 1637.

LETTER CCXIII.

THE ARCHBISHOP OF ARMAGH TO DR. SAMUEL WARD.

Reverend Sir,

Your letter of the 29th of October I received about the 29th of December last, and within a few days after had a hurt by the overthrow of a coach, which still sticketh by me. And yet in that time did I make a shift to publish my last Christmas meditations touching the incarnation of the Son of God, which herewith I send unto you. I have not yet received the copy of your determination touching the power of the Keys in ordine ad remissionem culpæ, which I much desire to see, being assured before hand, that we two vary not at all in our judgments touching that point. Malone's reply hath been long since answered touching that matter, and that by two several persons; but the innovation which you write of, beginneth to be as prevalent here as it is with you, which giveth no small stop (if not an absolute impediment) to the publication.

The MS. Latin copy of Ignatius in Caius Coll. library hath this singular in it, that in the genuine epistles (for the others I heed not) those passages are wanting, which are excepted against as insititious and supposititious by our writers; and that the place touching the eucharist cited by Theodoret out of the epistle to the Smyrnians, which is wanting in all other books, is to be found in this. But I intend ere long to publish Ignatius myself, as considering it to be a matter of very great consequence to have a writer of his standing to be freed (as much as may be) from those interpolations of later times. Your observation, that the

canons of the apostles are of a later date, is very right; as also of the time of the Laodicean council, wherein Baronius (and B. Andrews simply following him) is undoubtedly deceived. Sir Henry Spelman sent me a part of his collection of our British councils, printed in a large folio, as much as reacheth from page 31. to 375. which I am now a revising, and supplying with some *Παραλειπόμενα*, which may be added by way of appendix. Both that work of his, and mine also of the Antiquities of the British churches, with the Pelagian History inserted thereunto, will come abroad, I hope, the next term.

The 22nd of February last Dr. Barlow died, our archbishop of Tuam. It is thought that Dr. King, (who was one of Mr. Alvey's pupils in St. John's) now bishop of Clonfert, shall be removed to his place. Mr. Chappel, the provost of our college, shall be removed to the bishoprick of Clonfert, (yet retaining his provostship still) and Mr. Pullen (who married first a daughter of Mr. Alexander Cooke, and afterward a sister of my lord bishop of Derry) promoted to his deanery of Cashel. I will trouble you no further at this time: but with remembrance of my heartiest respects unto good Mrs. Ward, recommend you to God's blessing, and rest,

Your very loving brother,

And fellow-labourer,

JA. ARMACHANUS.

Drogheda,
March 10. 1637.

LETTER CCXIV.

THE ARCHBISHOP OF ARMAGH TO THE MOST REV. WILLIAM LAUD, ARCHBISHOP OF CANTERBURY.

My most gracious Lord,

Neither by the letter which I received written with your own hand, nor yet by any of the rest, although full of all noble expressions of your affection toward me, may I (without wrong both to you and myself) measure the proportion of that love which you have been pleased to extend unto your poor servant: so far do the real fruits thereof exceed whatever adumbration of the same may be made by any writing. Among which I may not reckon that to be the least which concerneth the dignity of my see: for the furthering whereof I do not see how a fitter opportunity could be taken than that which is now offered. For the complaint being now that the lord chancellor hath stretched himself a little beyond his measure, and somewhat forgotten his subordination unto the lord deputy: the reducing of him unto that place wherewith the same great officer doth content himself in England, might be thought to be a good means to make him consider his distance, and so to keep himself within his own line. But this I wholly submit unto your own deep wisdom, from whence this motion first proceeded; I having nothing else to do therein but to hold my peace, until I shall further understand how your grace hath proceeded in it.

I was very sorry to see that clause of his Majesty's letter whereby the provostship of the college was granted to be held in commendam with the bishopricks of Cork and

Ross; of which the party himself, whom it concerneth, is sensible enough that it can hardly stand with the solemn oath which he took upon the sending over of the new statutes, especially this clause being thereunto added: "Non impetrabo nec procurabo directe vel indirecte dispensationem contra juramenta mea prædicta, aut contra ordinationes aut statuta collegii, vel ipsorum aliquod." The eluding of oaths in this manner I do conceive to be a matter of most pernicious consequence; and the party himself, as I hear, is not unwilling to give over that place unto his brother, who now keepeth with him at the college. Whom if your grace should not think to be so fit a man for that place, you have a very worthy man of your own there, Mr. Joseph Mede, who was heretofore nominated unto the self-same place, and that with the good approbation of the council table in England. There is also here Mr. Howlett, (who is to succeed the other, as they say, in the deanery of Cashel) late fellow of Sidney College in Cambridge, an able man, and very fit for government, as my lord bishop of Derry (who acknowledgeth him to have been sometimes his pupil) will be ready to testify unto your grace. In the matter of the disposing of the bishopricks I was silent, and did not so much as write in the behalf of mine own chancellor, upon whom his Majesty hath been pleased to confer the bishoprick of Cloyne: but being here your vice-chancellor, I could not in duty conceal from you what I conceived fit to be thought upon for the government of that society, the welfare whereof doth wholly depend upon your provident care and circumspection. All which notwithstanding I do most humbly submit unto your grace's judgment.

The Catena upon Job is excellently well printed: the Greek and Latin characters being every way as fair as can be wished. The work itself also is of exceeding great use, and highly to be esteemed, if for nothing else, yet for the many and large fragments of the ancient Greek fathers, which are no where else to be found; whereof I myself also made some use in my answer to the Jesuits out of the manuscripts thereof, which then I lighted upon. It were

much to be wished that the Greek Catena upon the Psalms should be taken in hand in the next place. For the first 66. there is a very good copy to be had in your library of New College in Oxford, and from thence to the 102d, another in the public library of the university; which two parts while they are a preparing for the press, a transcript of the third may be procured from Paris or some other of the libraries beyond the seas.

The Arabic characters which your grace sent me the 22d of June last, do please me very well; and so do the essays of your other letters formerly sent; the Hebrew only excepted, of which yet we shall not desire any better forms than those wherewith they did print Dr. Alablaster's dictionary; a work which, severed from the fantastical (or rather stark mad) preamble, may serve for some good use to those who have not Schindler's lexicon, out of which that abridgment was extracted. I fear I trespass too much upon your grace's patience, for which I humbly crave pardon, and rest,

Your Grace's most devoted servant,

JA. ARMACHANUS.

Dublin, July 9.
1638.

To the Most Rev. Father in God,
my singular good lord, the lord
archbishop of Canterbury, his
Grace.

LETTER CCXV.

MR. ARNOLDUS BOTIUS TO THE ARCHBISHOP OF ARMAGH.

Reverendissime Domine,

Dum tuam in evangelia Catenam Syriacam percurro obiter, deprehendi, quod præter ineptas illas allegorias, de quibus jam tum ex prima inspectione R. D. T. locutus fueram, multa etiam seria, ac lectu omnino digna, contineat, ac plerumque locorum difficiliorum interpretationes afferat minime pœnitendas. Sed et non pauca ibi reperi, ad controversias hodie inter nos ac pontificios agitari solitas spectantia, et quidem ejusmodi partim, ut ipsis potius quam nobis favere videantur. Sane de sacra communione ita loquitur, ac si panis et vini transubstantiationem, ut nunc loquimur, planissime agnosceret; adeo quidem, ut siquis papistarum velit veterum quempiam pro sua causa loquentem introducere, ac pro arbitrio suo ipsius verba efformare, non videam quid ultra desiderare possit. Sed fortasse me judicium fallit. Tu, Domine, judicabis, in quem finem totum locum non quidem hic inserendum duxi, quum prolixior esset, sed per se descriptum huic epistolæ inclusi. Rursus sunt ibi, quæ pro nobis potius facere videantur, cujusmodi est enarratio Matt. cap. III. ver. 6. ad verba illa, "Confitentes peccata sua," ubi quum movisset quæstionem, quomodo veriti non fuerint Judæi, peccata sua palam profiteri, quum ex lege Mosis (quæ minuta duntaxat peccata, tamque quæ per ignorantiam commissa essent, expiabat) confitentes reos certe mors, et quidem lapidationis, maneret (ego adhuc quæro, unde hoc hauserit) ac respondisset, his verbis, "יוחנן דין רב הוא בעיניהון ויהב לה אלהא דנעמד

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לתיבותא דנחוא דבטיל נמוסא ועביר זבנא דדבחא ומנעת דיתיקי חדתא דמקבלא לחטיא דתיבין "Johannes major ipsis habetur, dederatque ipsi Deus baptisare in pœnitentiam, ut ostenderet, abolitam esse legem, et sacrificiorum tempus preteriisse, ac advenisse fœdus novum, quod peccatores pœnitentes suscipit:" deinde hanc apponit observationem, סב בהונך תלתא טכסא דכהנא חד דנמוסא דמקרבין דבחא חלף חטחא דלא בידעתא על דין דבידעתא קטלא דרגומיא מיתין חוו : ב׳ דיוחנן דלחטחא אילין דבידעתא מפרסא הוא בדמעמד : ג׳ כהנא דחדתא כד מעמדין לא מפרכין לחטחא אלא לחטחא דבידעתא ודלא בידעתא מחכין ושובקנא משכנין— "Hinc animo collige tres ordines sacerdotum ; unus est eorum sub lege, qui offerebant sacrificia pro peccatis per ignorantiam commissis : iis vero peccatis, quæ scienter patrata erant, mortem lapidationis infligebant. 2. Johannis, qui baptisando peccata scienter commissa palam faciebat. 3. Sacerdotes novi fœderis, dum baptisant, non faciunt peccata palam, sed expiant peccata tam scienter quam ignoranter commissa, et remissionem eorum exhibeat." Hic quum novi fœderis sacerdotibus non aliam remissionis peccatorum administrationem attribuat quam baptismum, omnino mihi inde sequi videtur, confessionem auricularem, et quæ ipsi annectitur remissionem peccatorum, ipsi ignotam fuisse, quum alioquin ejus mentionem hic facere debuerit, loco ipso id prorsus efflagitante. Pluribus R. D. T. nunc non distinebo; quare hic finiens, divinæ protectioni ipsam supplianter commendo.

R. D. Tuæ devotissimus cliens,

ARNOLDUS BOTIUS.

Dublin, 30. Octob.
1638.

LETTER CCXVI.

DR. WILLIAM GILBERT TO THE ARCHBISHOP OF ARMAGH.

My very good Lord,

All my expectancies for observation of this lunar eclipse last Tuesday morning, were lost in the cloudy disposition of the heavens for that time; which offered matter of more consequence to my meditation, in that idle interim of expecting a fairer season: that hysteron proteron of opinions in translating the sun into the centre, and making it stationary; in advancing the earth up into an orb, and making it ambulatory: howsoever it hath suffered by popular prejudice in some, and the resty disposition of others in their own errors, yet doth it excellently accommodate many irregular motions to account, and open a large field for the search and invention of high things: for thus, by the apparent semi-diameter of the sun in his apogee, and the angle of half the conic shadow of the earth, is most artificially and easily determined the true parallax of the sun; and by the parallax his distance from the earth; and by these, the semi-diameter of the fixed stars and planets, together with the several parallaxes they make upon the orb of the earth, and their distances. Upon this account the semi-diameter of the orb of the earth in his middle-distance from the sun, is 1498. semi-diameters of the earth, the cube of 1498. is 3.361.517.992. And so many times is the orb of the earth or sun bigger than the earth itself; yet all this whole orb, in respect of the orb of Saturn (which makes not one minute of parallax upon it), is but a point. And the orb of Saturn again, in respect of the firmament, is but

a point; for the fixed stars make but a parallax of five minutes at the orb of Saturn, as by the difference of the semidiameters of their orbs may appear; so that I wonder at many of the ancients, that have shrunk and shrivelled up these two heavens of the planets and of the fixed stars into one, whereas they are not only almost infinitely and disproportionably distant, but are also distinguished by their different heat and light; this planetary heaven having its heat and light from its heart and centre, the sun, which from thence communicates his heat and light to all the planets, more or less, as they are nearer or farther from him: and therefore we see how languishing a light he lends to Saturn, as being twice farther from him than some of the rest, and the last of those bodies receive light from him. What the world (now come to spectacles) hath by her optic eyes of glass lately discovered, is obvious to every man; namely, that Saturn (a body forty-six times bigger than this earth that bears us) hath, besides the same sun common to us with it to serve it by day, a certain number of moons also appropriate to serve it by night: and that Jupiter (a body twenty-five times bigger than this earth) hath, besides the same sun common to us with it to serve it by day, three moons also appropriate to it to serve it by night; and whereof, if need were, we could give the places, and the several vicissitudes of their changes, wanes, and fulls.

Our earth also (proportionable to her bigness) hath one moon assigned her for her service by night; which, howsoever great by its very nearness it appears to us on earth, yet undoubtedly is as undiscoverable from the orb of Jupiter, as are his moons from hence, which are not seen without spectacles. What all these things may import, I spare to speak, that this earth may enjoy her own opinion to have been the only work of God in his creation in this kind; yet of Saturn, Jupiter, and others of that kind, with that rich and fair furniture about them, I only say, as upon the discovery of some sumptuous, richly hung house, and all shining with lights and torches, surely that house was not so made and furnished for rats and mice to dwell in.

Upon the suburbs of Saturn begin the confines of the second and starry heaven, whose almost infinite extension is such, as that the whole planetary heaven, whose bounds is the orb of Saturn, bears but the proportion of a point unto it, and gives but a parallax of five minutes at the fixed stars; the light of this starry heaven, as far transcending the light of the sun, as doth the sun that of a candle. And here to measure out these starry bodies, we take not the short scantling of the earth, or sun's semidiameter, but the whole orb of the earth, or sun itself; and they come out so vast, that had I not the warrant of a demonstration to do it, I should think they did exceed all belief, though not the truth. A star of the first magnitude comes out twenty thousand and three and fifty times bigger than the whole orb of the earth or sun. A star of the second magnitude, five thousand nine hundred and thirty-five times bigger than the orb of the earth; and so proportionably the rest. And therefore is the extent of this starry heaven such, and so vast, that the light and heat of these huge and many suns, might not confound the light, and fire the frame of this lower heaven. If then the light of one petty sun here below be such as no eye can endure it, what inaccessible light must that of this second and starry heaven be, where are such inexhaustible suns, and so many of them, that though Ptolemy, from Alexandria, could count but twelve hundred and two; and Tycho, from his Uraniburgh, but one thousand, yet appear they by the perspective as infinite for number, as they are almost incomprehensible for their vastness. All these vast lights, and that vaster heaven that holds them, are but the portal to that third and supreme heaven which he inhabits, whom St. James calls Pater luminum, the father of these vast lights, which yet are but torches to him that made them. This is a building well befitting him that framed it, as near infinity as may be, yet not infinite; yet compared to Him that made it, it is all as a point, as nothing. From this height have we a full survey of the true poorness of man; for from this starry height look but down towards the earth, and how many thousand degrees

beneath, (nothing to be seen) is it vanished away? Where then are the pompous parts of it, Asia, Africa, and the new-found America? What is become of Europe, the least and last part of it? What of Ireland, and the several subdivisions into which it is shred; and those petty parcels of it to which we so ambitiously entitle our names and vanities? What great share enjoy we of those fathomless fountains of heat and light those many glorious suns send out? yet we must be (by our own account) the only creatures of excellency for whom all these things were made? So might the spider, nested in the roof of the grand seignior's seraglio, say of herself, all that magnificent and stately structure, set out with gold and silver, and embellished with all antiquity and mosaic work, was only built for her to hang up her webs and toils to take flies. We the glorious ants of this earth, magnify ourselves upon this mole-hill here, to be the great and sole end of the world's workmanship; whilst we consider not how little and nothing we are of it. From hence I sometimes take down mine own towering thoughts, when they prompt me forward to the pursuit of these petty preferments here below; for but looking up to this starry heaven, they are lost, and come out, upon account from thence, no more considerable than the cast dust under my feet. From hence also I learn temper, and am put into a large possession of myself; for take but the opinion of man's own excellency from him, he will then be becalmed into temper, and receive his sufferings without risings and rebellion of heart, and as no indignities done him; whilst comparing himself with himself, and things below him, he dwarfs his understanding, and swells into a conceit of being somebody; whom when his turn of trouble and afflictions overtake him, he knows not what he hath done may deserve them, or why he alone, amongst all men, should be singled out for such a suffering, and hath secret risings of heart against God, that sends it sometimes belched out in blasphemies, or other symptoms of a proud and ignorant spirit, who with his low-built knowledge, never soaring higher than the pitch of himself, and men about him, takes him-

self to be the complement of the whole creation, and all things tied to his service; and therefore takes all afflictions as affronts and indignities done him; whereas he that from this height beholds himself in the infinite lustre of all these lights and suns that never set about him, shall see himself comparatively such a thing as comes out many degrees beneath nothing; and is taken up in admiration, how a God served by hosts of creatures of such excellent glory, should vouchsafe such honour to his despicable dust and ashes, as to seek his own glory in his sufferings, which makes him strangely ambitious of offering up his body to the rack, the flame, and other instruments of torture, and that with such a settledness of suffering in them, as if he suffered in a borrowed body, or one of air. I have chawed many times upon those husks and chaffy terms of infinitum, æternum, and the like, which the schools give us to apprehend God in; but I confess I could never get them down, or swallow them any way, to enlarge my conceit of God by them; whercas he that orderly ascends the rounds of these two visible heavens, first, by the chaste observations of his own, and undeceived sense; secondly, by inductions, fresh and unadulterately drawn from those observations; and lastly, by undeniable demonstrations built upon those inductions, shall find his understanding so exalted, and his heart enlarged in the apprehension of God's omneity, and his own nothing, and that not petitory, but commanding his assent, that I dare say, no means, not divine, can make a man walk more humbly with his God, more honestly with his neighbour, or more soberly with himself, than the almost infinity of these creatures so made sensible. If by your grace's leave I may but borrow these hypotheses for such purposes as these, you shall not further need to fear that I will find out new worlds where God hath made none.

Your Grace his most obedient servant,

WILL. GILBERTE.

Dublin, Dec. 11.
CIↃ:IↃ:C:XXXVIII.

LETTER CCXVII.

THE ARCHBISHOP OF ARMAGH TO THE REV. DR. WARD.

Rev. Sir,

I am even ashamed that having received many kind letters from you, my slackness should be such as to have failed so far in this duty of reciprocal correspondence: upon which free confession of my fault I hope I shall receive your absolution, especially now making some part of satisfaction by sending unto you at last that long expected work of mine touching the antiquity of our churches of Great Britain and Ireland, with the Pelagian history inserted into it; upon which I expect to receive your animadversions, desiring you to show yourself a severe critic therein, as I myself do against myself in the former part of the appendix. The like do I also expect from my lord of Salisbury in the Pelagian History especially, wherein he is so well conversant; unto him I have caused therefore one of the books to be directed. I am glad to understand by your last that he continueth still so stiff a student, and could wish with my heart that he would bestow some of that pains upon the handling of the latter of the Arminian articles in such sort as he did the former; for I have met with none that hath treated of those points with that perspicuity and judgment which he hath done. And therefore I pray you fail not to send me a copy of his animadversions upon Mr. Hoorde's printed book of Reprobation, and of his tractate De fundamentalibus. As also of any thing you have seen written against my history of Gotteschalcus, for I hear that one Mr. Mason hath done some such thing. Whatsoever the charges

of transcribing shall come unto, Mr. Thomas Downes, stationer, will see discharged, who dwelleth at White-Hart court in Warwick-lane.

I sent to Paris to get a new transcript of Rathrannus de corpore et sanguine Domini, out of Thuanus his library; but instead of the text which I desired, they sent me only an appendix subjoined thereunto out of Ambrose Augustine, &c. touching the same argument. I had a copy also from thence of Rathrannus his collections against the Grecians, which is a large tractate. Those other two treatises of his, I suppose, you have compared with the manuscript belonging to the late master of Benet college; which you told me once you would have a care to see preserved; and another manuscript of the same you may find in the library of the cathedral church of Salisbury.

My lord bishop of Cork was just now with me, I told him you intended shortly to send a certain writing unto him, which he said he would receive very welcomely. I should desire also a copy thereof myself, as also of your answer to my lord of Kilmore, touching the question of the efficacy of baptism, Lord's supper, nature of faith, &c.

The infirmities of old age (which I am sorry do come so fast upon you) being so many messengers to give us warning of our dissolution, should put you in mind of putting your writings in good order, that in them you may live and speak unto the Church when you are dead; and to the end they might not periclitari in uno exemplari, my advice hath been still unto you that you should leave a transcript of the choicest of them in some trusty friend's hand; among whom if you shall be pleased to make choice of me, I will leave order with Mr. Downes that the charges of the copying out shall be defrayed. So with the remembrance of my best wishes to your good wife and daughter, I recommend you, and all your godly endeavours, to the blessing of Almighty God; evermore resting,

Your very loving brother,

And fellow-labourer,

JA. ARMACHANUS.

Dublin, Sept. 10.
1639.

Written on the MS. letter in archbishop Sancroft's hand. From Chelsey Coll. June 22. 1642. He writes to Dr. Ward, recommending to him the son of Mr. John Stearn, (chancellor to Buckworth, bishop of Dromore) married to a niece of his, to be admitted into Sidney coll. He also desires him to return a written treatise against Malme, the Jesuit, touching absolution, and the power which the priest hath in remitting sins, which it seems, he had left with the Dr. when last at Cambridge.

LETTER CCXVIII.

REVERENDISSIMO IN CHRISTO PATRI, ANTISTITI ERUDITISSIMO JACOBO USSERIO ARMACHANO DUBLINIÆ VEL ALIBI IN HIBERNIA.

Cum pridiano P. R. lectissima tua filia masculinam illam multis mihi charam nominibus heroinam Baringtonam Stowhallæ prædio in agro Suffolciensi nostro comitata sit pomeridiano; quinam fieri potuit, quin cognita nata, in vera parentis optimi præconia me totum effunderem. Nisi te verecundari cogerem, aliquam duntaxat eorum, quæ tum mihi animitus exciderunt partem sub incude revocarem. Ego enim pietati primas, eruditioni secundas vices tribuo; literatos valde veneror, sanctitate morum insignes pluris facio: ubi autem summam eruditionem (ut proh dolor in te pene unico) cum intima pietate conjunctam reperio vix fando exprimi possit, quanta mihi exinde admiratio, delectatio, dilectio exorta sint. Novum de antiquitatibus a P. V. ecclesiasticis excusum esse opus, eadem mihi domina retulit Baringtona, quo cum lætitiam, tum mærorem mihi excussit. Lætitiam ob tantum a summo indultum Ecclesiæ suæ numine beneficium: mærorem, quod paucula illa quæ fortassis solus tibi adjutoria ministrare potis eram, propter ignotam mihi hanc festinationem ad te mittere omiserim. Annos enim totos tredecim Magnæ Britanniæ veram molitus sim historiam, ex ipsis majorem partem Archivis vindicandam. Ex vetustissimis schedis et exæsis non raro membranis propria nostra integros manu tomos excerpsimus. Bibliothecam post Cottonis ni fallor (quem vixisse doleo) inter privatas Anglicanas locupletissimam numismatis aureis, argenteis, æneis, autographis et MSS. codicibus exornatam instauravimus. Cum

enim tot in vetustis nugas, tot in neotericis ex plebis fæce magnam partem ortis commenta videram, opus hoc ingens et cui me omnino imparem non diffiteor aggressus sim. Quid enim de cæteris sperandum, cum vix aut ne vix una in ipsius Camdeni decantata toties Britannia suis caret erroribus pagina. Dum regum molimina, res bello ac pace gestas, fœdera, jura, prælia et id genus alia Britannicam spectantia politeiam regero; non me effugiunt Ecclesiæ sub Britannis puritas, Morgani eorum gentilis ambitio, apostasia, hæresis, nominis a Græco idiomate in Pelagium detorsio (Mor enim Britannice mare, Gan cum sonat) ipsius in vendis his turbis symmistarum doli; Vortigerni Gennisiorum, id est, occiduorum Saxonum ducis proditiones; regni Pelagianis quibus munia irrogaverat ecclesiastica innixus invasio, stupra, incestus et alia scelera: quæ ipsius tandem in synodo clericorum et laicorum (ut inquit Nennius MSS. suis Chronicis sect. 20. fol. 8. a. Britannica) excommunicatio et vivicomburium exceperunt. Integram istius hæreseos etsi brevissime contexui historiam: eamque redivivam inter pontificios (uti incomparabilis fatetur Jacobus Thuanus in Claromontani sodalitii sociis) in execrandis evangelicos penes anabaptistis (novante et larvato vanissimi Arminii insignitis nomine) et Pseudo-Lutheranis reperio. Cum isti igitur seductores pestilentissimi, a Bernardi Rotmanni, Thomæ Munceri, Michaelis Serveti Tarraconensis, Bernardini Ochini Senensis, Lælii Socini Itali, Sebastiani Castellionis Allobrogis (qui sua etiam sub ementito Martini Bellii nomine venena Christianis digerenda propinavit) temporibus se totos pene octoginta annos elapsos anabaptistas indigetarunt (unde vere fatetur Johannes Barnefeldius se istis dogmatis nomen dedisse priusquam Arminium noverat) male sibi sane consuluerunt orthodoxi, qui oscitantia sive incuria, novæ isti postliminio irrepenti appellationi non temporius se opposuerunt. Hinc enim in tantam provecti sunt isti veteratorii audaciam, ut se Lutheri vestigiis impudenter insistere mentiuntur; cum tamen ipse Augustinus contra servum arbitrium pro Dei gratia vix Luthero fortius calamum suum strinxit. Imo modestiores Ethnici, teste Xe-

nophonte, dæmonibus suis præscientiam rerum omnium attribuerunt; quo impietatum affatim imbibisse Christiani illi revincuntur, qui nihilo amplius vero Deo adscribi patiantur. Οὐκοῦν ὡς μὲν καὶ Ἕλληνες (inquit ille[a]) καὶ βάρβαροι τοὺς θεοὺς ἡγοῦνται πάντα εἰδέναι τότε ὄντα καὶ τὰ μέλλοντα εὔδηλον. Spem mihi de P. V. in Angliam vere ineunti non minimam adventu oculissima tua fecit filia: faxit Deus ut tanto veritatis et evangelii sui assertori itum reditumque indulgeat tutum. Liberali tum moliminum nostrorum communicatione te inter manuum tuarum deosculationes defatigamus. Magnam Spelmannus noster sua dedicatione et ante concilia nuper excusa præfatione piis omnibus offensam cievit. Ego amice quid in illis desiderarem, quid inducerem, libere exposui; quibus enumerandis impræsentiarum supersedeo: ingenue aliqua fassus se volente nolente expuncta, addita, interpolata; alia reprehendi ægerrime tulit, nec postremo illud in me, te omnia adprobasse, vibravit jaculum. De his aliisque nonnullis si copiam tui nobis indulgeat Deus optimus maximus mutuo transigamus alloquio. Interim P. V. sit exorata, ut mihi hanc libertatem, quod incognitus te impolitis hisce compellare sim ausus codicillis, ignoscat.

P. V. deditissimus,

SIMONDS D'EWES.

Stowhallæ in agro Suffolciensi
Sept. 28. 1639. calculo Juliano.

[a] In libro de Convivio excuso Parisiis 1625. pag. 887.

LETTER CCXIX.

THE ARCHBISHOP OF ARMAGH TO MR. SAMUEL HARTLIB.

Salutem, a salutis fonte, D. N. Jesu Christo.

I RECEIVED your packet, containing your second edition of some Comenian treatises (which I wish may perform as much as in show they promise) and Mr. Dury's letters unto my lord Mandeville, for which I most heartily thank you; and do wish withal, that my ordinary application of that Scripture to the Lutherans prove not in the end to be too true. "The way of peace they have not known." I received also your last letter of the 24th of September, accompanied with another from Mr. Ravius; unto which I send an answer here enclosed. Withal, I pray you in my name to go unto Mr. Downs, and desire him to deliver unto you twelve pounds, to be transmitted by bill of exchange unto Mr. Ravius in Constantinople. For I have promised him four and twenty pounds yearly, during his travels in the east; and do intend to make over that sum unto him, by two equal portions, twice every year. I recommend this business to your care, assuring myself, that you will not lose the first opportunity both of returning those monies unto him to Constantinople, and of sending my letter unto him. So beseeching God to bless all your godly endeavours, to his direction and benediction I leave you, and evermore rest

Your assured loving friend,

JA. ARMACHANUS.

Drogheda, Nov. 12.
1639.

LETTER CCXX.

THE ARCHBISHOP OF ARMAGH TO CHRISTIANUS RAVIUS.

Ornato ac Erudito Juveni, Domino Christiano Ravio Constantinopoli.

Erudite Vir,

Literas tuas, mense Julio, Constantinopoli datas, accepi; atque propositum tuum in suscipienda tam longinqua peregrinatione collaudans, ad aliquam sumptuum partem sublevandam, viginti quatuor libras Anglicanas annuas, quamdiu in oriente versaberis, tibi subministrare statui: quarum dimidium nunc, reliquum post sex menses accipies, atque tunc porro ordinem observabo, ut singulis semestribus dimidium istius summæ, æqualibus portionibus, tibi numerandum curem, dummodo operam des ut de tempore in tempus me literis, in quo versaris, certiorem reddas, neque enim te Constantinopoli hæsurum, sed ad ulteriora velle penetrare existimo.

Libri quos pro me requiri velim, hi sunt: Vetus Testamentum Syriacum, non ex Hebræo factum (illud enim jam habeo) sed ex Græco versum, atque obelis et asteriscis distinctum. Polycarpi et Ignatii Epistolæ Syriace conversæ. Eusebii (non Historia ecclesiastica quæ passim prostat) Chronicum Græcum, vel etiam Syriace versum. Si quid etiam versionum Symmachi, Aquilæ et Theodotionis reperiri possit. Julii Africani Chronicon. Hegesippi Historia Ecclesiastica. Clementis Alexandrini Hypotyposeon libri, et de Paschate libellus Anatolii. Aniani et Panodori computi Paschales. Georgii Syncelli Græcum Chronicon. Apollodori Græcum Chronicon. Phlegon de Olympiadibus. Diodori Siculi, Polybii, Dionysii Hali-

carnassei, Dionis Cocceiani libri illi, qui apud nos desiderantur. Hipparchi Astronomica, Græce.

Hos libros omnes sollicite vestiges velim quaqua transibis, et si quos reperias, diligenter in adversariis notes locos ubi extant, et nomina eorum in quorum manibus sunt, itidemque pretium quo eos divendere velint, ut et nomina nostratium mercatorum in iisdem locis commorantium, ut sic postea, quando ad nos reversus fueris, accersere eos, si pretium placuerit, possimus. Quod si et alii probi authores Græci aut Syriaci, præter supradictos, in manus tuas inciderint, qui apud nos desiderantur, poteris et circa illos eadem uti diligentia.

Deum oro, ut ab omnibus te periculis custodiens, incolumem tandem ad nos reducat; qui libentissime te, peracta ista peregrinatione, hic visuri sumus.

Amicus tibi faventissimus,

JACOBUS USSERIUS ARMACHANUS.

Pontana, in Hibernia;
Nov. 12. 1639.

In literis ad me deinceps scribendis una cum nostris Dieb. et Mensib. etiam Turcicos Mahummedanorum ibi usurpatos, conjungas velim.

LETTER CCXXI.

—— DUDLEY LOFTUS TO THE ARCHBISHOP OF ARMAGH.

Reverendissime Pater;

Tam memor sum tuorum erga me beneficiorum, ut pro illis gratias non magnas, sed ut dicunt ingentes, hoc tibi egissem tempore, nisi satis mihi compertum comprehensumque fuisset, quam vehementer a trita illa et populari gratiarum actione animus tuus abhorreat, verum si quanta mihi ad referendas gratias voluntas, tanta ad easdem aliquando præstandas suppeteret facultas, animum certe meum non beneficii immemorem aut ingratum argueres, sed singulari erga te studio affectum persentisceres. Tibi comparavi librorum Græcorum MS. catalogum: quem una cum his literis accipies, et si aliquid restat quod mearum virium erit perficere, rem mihi gratissimam facies, si in illo perficiendo me uti servo velis, quod per totum hoc tempus non catalogum neque literas accepisti, obsecro ne mei erga te officii debiti, vel tuorum erga me beneficiorum oblivione factum esse existimes; nam nihil a vero dicere, hic tantum est secundus dies post quem mihi videre catalogum licebat, cujus ad exemplar hic conscriptus fuit, in bibliotheca Bodleiana librum quendam Æthiopicum MS. inveni, cui titulus ጽርጋኖን : ወደቤ quem in linguam Latinam transferre incepi ulteriusque progredi mihimet proposui, si non tibi displicuisse intellexero, et tu ulterius progrediendi approbator esse velis; sin minus, facile manum referam; hic liber etiam si quamplurimis ad Mariam virginem preculis abundans, haud omnino esse indignum interpretis labore ex his verbis, quæ tibi transcripsi patet

ብፁዕ : እነ : በእንተ : እሚኖትየ : ወእስ : በእንተ : ጽድቀየ : ብፁዕ : እነ : በእንተ : ሃይማኖተየ : ወእስ : በእንተ : ንጽሕየ: horum verborum interpretatio est ut sequitur: "beatus ego propter fiduciam meam, et non propter justitiam meam; beatus ego propter fidem meam, et non propter puritatem meam." Vale totius Europæ splendor, totius terrarum orbis eximium decus, et te persuasum habeas, quod ego ad omnia officia vestræ gratiæ præstanda, quavis oportunitate oblata memet paratissimum ostendam,

Tuorum servorum humillimus in

Perpetuum erit,

DUDLEIUS LOFTUS.

Oxon. Novemb. 14.
An. D. 1639.

LETTER CCXXII.

MR. ARNOLD BOATE TO THE ARCHBISHOP OF ARMAGH.

Reverendissime Domine;

Artabani illud testimonium, a Brissonio citatum est ex Plutarcho, uti videre poteris ex exclusa charta, in qua totam illam Brissonii periocham descripsi, utpote continentem varia aliorum autorum dicta eodem spectantia, quæ proposito tuo utilia, ut eredo, nesciebam an tibi in promptu essent, aut nunc suecurrerent. Proxime post illa, a me exscripta, subjungit Brissonius de cultu venerationis seu adorationis, regibus suis exhiberi a Persis solito, varia e diversis autoribus documenta: qui cultus, divinus potius quam humanus, a saerilega vel regum arrogantia vel subditorum adulatione profectus, jure Græcis summopere semper displicuit, fœdusque ae detestabilis visus est, impium nimis eredentibus, honorem Deo debitum mortali exhibere: qua de re prolixe ibidem agit Brissonius, indeque mihi in mentem venit, honorifica illa Persarum de regibus suis præeonia parum aut nihil ponderis habere, quum palam sit, eos omnem hae in parte modum excessisse, ae reges suos non tanquam Dei ministros et vicarios coluisse, sed tanquam ipsos Deos, eodem sacrilegio, quo postea Romani Cæsaribus templa arasque ponebant, et saerificia adolebant, non modo defunctis, atque in divorum numerum relatis, sed adhue in terra degentibus: et qua hodieque nonnullæ nationes, infra omnem servilitatem abjeetæ, principi suo omnipotentiam quandam et omniseientiam attribuunt. Loeus in Platonis Politico, de quo quæris, hic est, Διὸ γέγονε πασῶν μὲν νομίμων τῶν πολιτειῶν οὐσῶν τούτων χειρίστη (democratia

scilicet), παρανόμων δ' οὐσῶν ξυμπασῶν βελτίστη· καὶ ἀκολάστων μὲν πασῶν οὐσῶν, ἐν δημοκρατία νικᾷ ζῆν· κοσμίων δ' οὐσῶν, ἥκιστα ἐν ταύτῃ βιωτέον. Ἐν τῇ πρώτῃ δὲ (monarchia seu regia) πολὺ πρῶτόν τε καὶ ἄριστον πλὴν τῆς ἑβδόμης· πασῶν γὰρ ἐκείνην γε ἐκκριτέον, οἷον Θεὸν ἐξ ἀνθρώπων, ἐκ τῶν ἄλλων πολιτειῶν. Quæ verba ut recte intelligantur, nonnulla altius repetenda sunt. Quippe Plato in isto tractatu πολιτικὴν sive βασιλικὴν (quæ duo toto passim libro indifferenter usurpat) in duo summa genera dividit: quorum unum in tria genera secetur, prout imperium ac rerum summa vel penes unum est, vel apud plures vel in toto populo: quæ genera usitatis nominibus monarchia, oligarchia, et demoeratia dicta, rursus bifariam singula secentur, prout vel νόμιμοι sunt et κόσμιοι, vel ἀκόλαστοι et παράνομοι, verbi gratia monarchia in regiam ac tyrannicam, et sic de cæteris: ut in universum sex πολιτειῶν species hoc genus sub se comprehendat; has autem omnes, ac tam νομίμους quam παρανόμους, excludit ab appellatione veræ πολιτείας, cujus duntaxat μιμήματα sint, meliora vel deteriora, prout ex legum præscripto gubernantur, vel secus. Alterum autem genus, quum in verbis supra allegatis τὴν ἑβδόμην πολιτείαν vocat, statuit τὴν ὀρθὴν πολιτείαν, τὴν μόνην ὀρθὴν καὶ ἀληθινὴν: hoc inter utrumque genus ponens discrimen, quod in secundaria, seu imitatrice, legum ac consuetudinum præscripto obstricti teneantur, qui imperant, quique proinde προσποιοῦνται μὲν εἶναι πολιτικοὶ, καὶ πείθουσι πολλοὺς, εἰσὶ δὲ οὐδαμῶς; in altera vero, proprio arbitrio ac liberrimo judicio omnia disponunt, nullis legum vineulis obligati, utpote artem, bene ac conducibiliter gubernandi homines, exactissime callentes: proptereaque non magis ullis scriptis regulis, vel propriis vel alienis, adstringendi, quam vel medicus vel gubernator in exercenda sua arte ex scripto agere solent. Verborum igitur supra allegatorum hic est sensus, quod de sex illis civilis regiminis speciebus præstantissima sit justum ac legitimum regnum, et reliquis quinque longe antecellat; et ipsum tamen τῇ ὀρθῇ καὶ ἀληθινῇ πολιτείᾳ (imaginariæ scilicet, et qualis nulla unquam fuit, nisi in primo seu

aureo seculo, quando hominibus præcrant Dii, sicuti mutis animalibus homines; quam fabulam prolixe tractat in eodem libro Plato) non magis conferendum sit, quam homines Diis. Quanquam enim utrique, *τῷ σοφῷ καὶ φρονίμῳ, καὶ ἐπιστήμονι, καὶ μετὰ τέκνης ἄρκοντι,* et *τῷ κατὰ νόμους, κατά τε τὰ γεγραμμένα καὶ πάτρια ἔθη μοναρκοῦντι,* unum idemque *βασιλέως* nomen sit commune, ac ambo reges appellentur; latissimum tamen inter ipsos esse intervallum. Ex illo igitur loco non potest Platoni attribui, ac si dixisset, regem esse velut Deum inter homines; quum illud dixerit non de regibus, quales sunt fueruntque in mundo, sed qualem inter reliquas ideas sibimet ipse confinxit: quod quia videre non poteras, si nuda tantum verba illa, de quibus R. D. T. quærebat, adscripsissem; ideo me in tantum prolixitatem necessario diffudi.

I do not in any part of my studies take so much delight, as I do in what may be serviceable to your grace: whom praying to rest fully assured of that, and accordingly to employ me, as often as occasion shall be offered, I humbly take leave, ever remaining,

Your grace's most affectionate servant,

ARNOLD BOATE.

Dublin, Nov. 15.
1639.

LETTER CCXXIII.

THE ARCHBISHOP OF ARMAGH TO THE WORSHIPFUL SIR SIMON DEWES.

D. Simonidi Dewesio, Equiti Aurato et Suffolciensi Vice-Comiti.

Vir Eximie,

Secundæ tuæ literæ ix. Kalend. datæ, hic Londini mihi demum sunt redditæ; sicut et tertiæ prid. Non. Junii insequentis perscriptæ, ex quibus postremis tristem de unici tui filii immatura morte nuncium dolens accepi, sed cum Deus hoc ita voluerit, ac ipsius decreta impatienter ferre non minus irreligiosum sit quam irritum, omnino in ipsius voluntate est acquiescendum. Et quanquam propria sapientia ad hæc et similia, quibus omnes obnoxii sumus, fortiter toleranda abunde instructus sis; optassem tamen ut parti alicui tanti doloris leniendæ, aliquod solatium præsens adhibere possem: illo Enniano subinde mihi in mentem recurrente;

——— si quid ego adjuro curamve levasso
Quæ nunc te coquit et versat sub pectore fixa.

Verum quo minus voto hic meo satisfacere valeam, comitiorum utriusque academiæ facit vicinitas, quæ Cantabrigiæ hærere me non patitur, sed ad Oxoniensium *πανήγυριν* porro visendam confestim inde me avocat, spes tamen adhuc superest post finitam agri Suthfolciensis tibi commissam custodiam, simul nos conventuros; et cum de aliis ad rempublicam literariam pertinentibus tum de Spelmanni nostri instituto, tuisque *περὶ προσκυνήσεως μελέτας* (quas avidissime percurri) aliquanto liberius, quam ista scribendi ratio permittit, collocuturos. Quo tempore et Ninium, (ita enim appello, et vetustissimi codicis authoritatem, et

nominis ejusdem in Ninia, et Niniano expressa vestigia, secutus) cum variis MSS. a me non indiligenter comparatum, tecum sum communicaturus; ut exemplaria Cottoniana (quibus in hac ipsa collatione ego sum usus) denuo consulere necesse non habeas. Nam ad diplomata Anglo-Saxonica quod attinet: non in uno aliquo volumine simul collecta, sed per varios illius bibliothecæ libros dispersa ea fuisse animadverti, de quibus in unum corpus compingendis, dabitur (ut spero) opportunus tecum coram consultandi locus; interim ut egregiis tuis conatibus Deus adsit et benedicat, summis votis exoptat qui

Ex animo tuus est,

JA. ARMACHANUS.

Londini, xii. Kal. Jul.
An. M.DC.XL.

LETTER CCXXIV.

THE ARCHBISHOP OF ARMAGH TO THE LEARNED LEWIS DE DIEU.

Reverendissimo in Christo fratri D. Lodovico de Dieu, ecclesiæ Lugduno-Batavæ Pastori fidelissimo. Leydam.

Postremæ tuæ literæ, dilectissime frater, Londini mihi sunt redditæ una cum catalogo, et librorum quos mihi comparaveras pretio, quod ut illic persolveretur, probi cujusdam bibliopolæ Londinensis fidei commendavi. Interim gratissima mihi fuit tua cura de locupletanda bibliotheca mea novo hoc auctario, cui et viginti illa volumina Græcorum Aristotelis interpretum accessisse, mihi jam gratulor; ea cum reliquis libris Londinum ad bibliopolam illum de quo dixi (post pretium enumeratum) transmitti velim. Quas Britannicarum turbarum futurus sit exitus, *Θεοῦ ἐν γούνασι κεῖται.* Hiberniæ enim nostræ status adhuc est pacatissimus, de cujus motibus inanes apud vos sparsi fuerant rumores, sed de nostris rebus omnibus certiores vos reddet D. Boswellus noster, qui confestim ad vos iter ingressurus est. Deus te custodiat, et piis tuis laboribus benedicat.

Scripsit hæc raptim,

Ὁ σώτατος,

JA. USSERIUS ARMACHANUS.

Londini, Jun. 28.
M.DC.XL.

LETTER CCXXV.

THE LEARNED JOHANNES PRICEUS TO THE ARCHBISHOP OF ARMAGH.

Joannes Priceus Reverendissimo in Christo Patri ac Domino D. Jacobo, Archiepiscopo Armachano S. D.

Collectanea, antistes eruditissime, de Britannicarum ecclesiarum primordiis accepi dudum, πολυμαθίας ac humanitatis pariter insigne specimen. At dum indies (quem cassus rumor vulgaverat) præstolor adventui tuo, alieno jam satis tempore adimplevi officium meum. Næ tu nimis, doctissime præsul, facilis es et communis, qui in tanta illustrium literis aut honoribus abundantia, homunculum nullius ordinis cohonestare sustines. Contrectabitur sane eximium munus istud assiduis ac religiosis manibus, librorumque atque adeo cogitationum mearum locum principem occupabit.

JOANNES PRICEUS.

Dabam ex rure suburbano honoratissimi Domini Georgii Radcliffe. iv. Kalend. Sept. 1610.

LETTER CCXXVI.

THE ARCHBISHOP OF ARMAGH TO MR. SAMUEL HARTLIB.

Salutem in Christo Jesu.

The printer followeth me here so hard, in my publishing the Epistles and Martyrdoms of Polycarpus and Ignatius, that I have no manner of leisure to make answer either to your letters, or those which I received from Mr. Gentius. You rightly observed in one of yours, that the relation you had from Mr. Ravius might a little retardate the eagerness of his desire to adventure so suddenly upon an eastern journey. If he could have but the patience to stay until the return of the other, I should willingly continue that allowance unto him, which I have now assigned unto the other. But the troubles of these times are such, that my rents cannot be received in Ireland; and the event so uncertain, that I know not whether so much will be left me, as may in any competent sort maintain myself and my family. Yet if things do prove otherwise, I shall be content to allow him ten pounds per annum; the first payment beginning from the first notice you shall receive of his arriving at Constantinople. I gave order unto Mr. Ravius to procure me a copy of Ignatius his Epistles in the Syriac language, to which he hath returned me no full answer. I am sure there is a Syriac copy of them in Rome; and therefore not improbable it is, that a like to that may be found among the Maronites in the east. If I might get either a Syriac, or an Arabic, or an Ar-

menian, or a Persian translation of them, it would serve me to exceeding good purpose. But I must here break off.

Your assured loving friend,

JA. ARMACHANUS.

Oxford, Septem. ult. an. 1640.

LETTER CCXXVII.

REVERENDO ET ILLUSTRI PRÆSULI DOMINO JACOBO USSERIO ARCHIEPISCOPO ARMACHANO, TOTIUS HIBERNIÆ PRIMATI, &c. AMICO NOSTRO HONORANDO.

REVERENDE ET ILLUSTRIS DOMINE PRÆSUL, AMICE HONORANDE,

EA, quæ scholarchæ de illustris nostri gymnasii Hanovici restauratione, ex mandato nostro non ita pridem ad te plenius perscripsere atque efflagitare, multis verbis repetere supersedemus, non dubitantes, quin animo tuo adhuc infixa hæreant. Notum est, ita res esse humanas, ut alias copia abundent, alias penuria laborent, et subinde aliter atque aliter sese habeant, notum et illud, quando res humanæ semel loco moveri inclinarive sede sua, captæ, quo majores sunt, eo ægrius seriusque vestigio sisti atque reponi. Quid mirum igitur, quod scholarchæ nostri aliena quærant subsidia, utpote propriis destituti. Eo enim res rediit, ut propter penuriam redituum totum fere gymnasium suo quoque splendore inclinari cœperit, nec multum abfuit, quin vix ac ne vix quidem restitueretur, nisi rebus nostris ex bona parte restitutis, nihil antiquius duxissemus, quam ut animum quoque ad restaurationem dicti gymnasii converteremus, et quod ab initio tanta authoris pietate fundatum, tantis quoque successoris sumptibus et laboribus reparatum in pristinam formam restitueremus. Quapropter desiderium scholarcharum, uti pium, honestum et utile reipublicæ et Ecclesiæ tibi, reverende pater, majorem in modum recommendatum volumus, obnixe rogantes, ut ea qua polles authoritate, totum negotium pro impetrando aliquo liberali subsidio promovere nos non dedigneris, offerimus e con-

tra et nostro et omnium reipublicæ partium nomine gratam animi recognitionem et officia paratissima. Vale.

Dabamus Hanoviæ 14 Octobris,
ann. 1641.

Sibylla Christina, nata ex illustrissima domo Anhaltina, &c. comitista ac domina in Hanau et Rhinec Domina in Muntzenberg, &c. Vidua et tutrix.

SIBYLLA CHRISTINA
Comitisssa in Hanau.

LETTER CCXXVIII.

THE LEARNED D. BLONDELL TO THE ARCHBISHOP OF ARMAGH.

Reverendissimo in Christo Patri, Domino honoratissimo, Domino Jacobo Armachano Ecclesiæ archiepiscopo, Hibernorum primati. Londinum.

Reverendissime in Christo Pater, Domine honoratissime,

Quandoquidem te intolerando *ἰσχουρίας* cruciatu prope enectum, ex ipsis quodammodo sepulchri faucibus, potenti dextra, Ecclesiæ suæ misertus, Dominus eripuit, qui in communi piorum luctu privato dolori indulsissem, cœleste beneficium toto mentis affectu prædicare necesse habeo, teque velut redivivum novis obsequii mei officiis prosequi. Benedictus miserationum pater, totius consolationis Deus, qui te propitius ex alto respexit, adjectis super sanctæ vitæ tuæ dies diebus, in bonis desiderium tuum repleat, ut aquilæ juventam tuam renovet, tibi ex Sion benedicere pergat, ut deinceps bonum Jerusalem, pacemque super Israel; et videas, ne quid inauspicatum Ignatii veris suis natalibus restituendi editioni obsistat, votisque

Honoratissime pater

Paternæ tuæ Reverentiæ observantissimi

D. BLONDELLI.

Udanci Carnutum. Idis Octob. An. 1642.

LETTER CCXXIX.

THE ARCHBISHOP OF ARMAGH TO SIR SIMON D'EWES.

Quando Londino ego discessi, Telyms inde aberat. Indeque factum, ut neque libri MSS. tunc tradi potuerint: neque nunc quidem remitti possint; cum relicti ibi sint simul cum libris et chartulis meis. Sed propediem præsentem me illic affuturum non diffido: quando et de manuscriptorum restitutione, et Maloni rhapsodia, et communibus studiis commodius res peragi poterit, quam per præsentem tempestatem adhuc licet. Interim valeas, φιλὴ κεφαλὴ, ἀπὸ τοῦ σοτάτου Mart. 2. MDCXLII.

J. A.

Codicillos hos a Jacobo Usserio, Armacho antistite Oxonii tunc hærente accepi.

LETTER CCXXX.

REVERENDISSIMO IN CHRISTO PATRI AC DOMINO JACOBO DIVINA PROVIDENTIA ARCHIEPISCOPO ARMACHANO, PRIMATI TOTIUS HIBERNIÆ.

Reverendissime Antistes,

Juri illi, quod ad has nostras annotationes super vetustissimo chronico marmoreo, vendicat tibi id quod eruditus et industrius amicus noster Johannes Seldenus in præfatione ad suam ejus cum aliis antiquitatis monumentis editionem, scribit de Chronologia sacra, occasione Samaritani codicis Pentateuchi Mosis magnis tuis impensis ex oriente comparati sibique communicati; saltem æquale addit tua erga me benignitas continuata inde ab eo tempore, quo ante triginta quatuor annos deduxisti me tecum in Hiberniam. Quum itaque de benigna tua mei recordatione et mentione ante annum et quadrantem, nempe mense Novembre MDCXLI. me certiorem fecisset venerabilis vir et amicissimus noster Doctor Robertus Pinkins, custos novi collegii academiæ Oxoniensis, cui collegio et academiæ præcipuam partem educationis meæ, ipsi autem domino custodi et collegio bonam partem pecuniæ, qua e septenne carceri ob fraterna debita demum liberatus sum, acceptam libens et gratus refero: id sicut dedit mihi occasionem protenus mittendi ad te exemplar tractatus nostri de initio imperii Artaxerxis Longimani Persæ e Themistoclis epistolis haud ita pridem editis; ita me reum fecit promissi utique mittendi ad te, quamprimum transcribendum curare poteram exemplar annotationum nostrarum in chronicon marmoreum; ubi observaveram mortem Darii filii Hystaspis positam statim post prælium Marathonium viam sternere eidem initio Artaxerxis Longimani,

quod ego annis ferme viginti ante utriusque tum chronici, tum epistolarum editionem in nostra emendatione temporum nobilissimo principi Henrico beatæ memoriæ nuncupata pro decidenda tandem celeberrima illa quæstione de initio et fine septuaginta hebdomadum Danielis, statueram. Quoniam vero antequam illud exemplar transcribendum curare poteram, tu reliqueras Oxonium, at antequam tu eo redires, ille indidem abreptus et regimine detentus erat: ad primum nuncium de ejus reditu misi illud ad eum ut tibi traderet, videlicet testimonium æque gaudii mei de ejus reditu ac observantiæ meæ erga eum, reverentiæ autem erga te et gratitudinis erga utrumque vestrum. Una autem ad te misi unum atque alterum Anglicorum nostrorum tractatulorum. Ita utrumque vestrum *χαίρειν*, *ὑγιαίνειν*, *εὖ πραττειν* in Christo Jesu dicit

THOMAS LYDYAT.

Alkertoni. 24. Augusti,
1643.

LETTER CCXXXI.

THE ARCHBISHOP OF ARMAGH TO CLAUDIUS SALMASIUS.

Nobilissimo et Doctissimo viro D. Claudio Salmasio.

Vir Clarissime,

Nostram de Ignatii epistolis dissertationem censendam tibi mitto; ipsum quoque Ignatium simul missurus, si bellicæ turbæ, quibus musarum antiquum hoc domicilium jam premitur, non obstitissent. Sicubi a te dissentio, id ea temperatum videbis modestia, quam tibi spero non displicituram. Quicquid sit: id tibi persuadeas velim; eorum qui adhuc tibi ignoti sunt reperturum te neminem, qui et te et tua in rempublicam literariam merita pluris æstimet, quam

Tuum (si eo dignari velis me honore)

JACOBUM USSERIUM ARMACHANUM.

Oxonii Prid. Kalend. Jun.
(Julianas) An. 1644.

LETTER CCXXXII.

MR. JOHN GREAVES TO THE ARCHBISHOP OF ARMAGH.

I SHOULD be glad to hear that your grace had received, either from the Vatican library, or that of the Escurial in Spain, a transcript of Ptolemy, or rather Hipparchus, *περὶ τοῦ μεγέθους ἐνιαυσίου*· so much the rather because in perusing of some of my Arabian and Persian MSS. I have found some observations, which may much conduce to the clearing of that argument. I have not now leisure to send your grace those which were made by the Indians at Kobah, and Kandahar, or those others, which were made by the Persians before Yezdegerd's time, and by Yezdegerd, and long after him in Almamon's time, as I find them mentioned by Alhashamy an Arabian author. Those of the Chateans, and of Nassir Eddin, and of Aly Kosgy, as later than the former, so exacter, I could not but send them to your grace.

The true solar year,

According to the Chateans is 365. days $\frac{2436}{10000}$ parts of a day.

According to Nassir Eddin 365. days 14′ 32″ 30‴.

According to Aly Kosgy, who observed in the 841. year of the Hegira, almost 290. years after Nassir Eddin, 365. days 14′ 33″ 32‴, whereas Ptolemy is much more, 365. days 14′ 48″.

I have finished those Lemmata of Archimedes, which the Arabians call ماخوذات, and if I be not deceived, such as wish well to the mathematics will think my pains well bestowed: as indeed it was no small labour to correct the diagrams, and the letters (which were too often perverted in the MS.) and sometimes to supply what was defective in the demonstration itself.

According to your grace's advice, I have made a Persian lexicon out of such words as I met with in the evangelists, and in the Psalms, and in two or three Arabian and Persian nomenclators. So that I have now a stock of above six thousand words in that language, I think as many as Raphelengius hath in his Arabic dictionary. Wherefore I have a greater mind than ever to go to Leyden, and peruse their oriental manuscripts, which were procured by the expence of the states, a thing which long since your grace would have had me to have done. But yet considering my lecture in Oxford, though as yet it cannot be read, it will not be fit for me to go without special leave from our honourable chancellor, and two or three more of the lords of his Majesty's privy council. I shall therefore desire your grace to procure this favour for me in writing, with this caution, that my absence for a while may be no prejudice to me at home; especially since my journey is for the improvement of learning, and for the publishing of some of those books, which I long since have finished. There I shall have an opportunity of printing your grace's map, and of perfecting and publishing that discourse of Dr. Bainbrigg concerning the periodus Sothiaca: and I hope your grace will think of something else, in which I may be serviceable to you, and useful to the commonwealth of letters. Your grace cannot sufficiently command him, whom by your many favours you have ever made,

Your grace's most obliged servant,

JOHN GREAVES.

Septemb. 19. 1644.

If I may serve Dr. Harvy, I shall be most ready either here, or at Leyden, to do it.

LETTER CCXXXIII.

DR. EDWARD DAVENANT TO THE ARCHBISHOP OF ARMAGH.

Most Reverend,

It is an extraordinary comfort to me, in the midst of my troubles, to hear, not only of your grace's health, which I am bound daily to pray for, but that you should be so affected with the hearing of mine.

I never shall forget the favours which you were pleased to show me in Bristol; and though these silly things of mine are far unworthy of your judicious perusal, yet I choose rather to lay open mine own weakness, than disobey the least of your desires.

For the resolution of spherical triangles, I take the sextant of any circle; this I divide into ninety equal parts, and suppose each part a degree; by this means I keep always (in circulis maximis) the same radius that I began with; and the length of that radius is always the measure of a right angle. This course I find to be the most speedy for practice, though for the measuring of other arches and angles, the scale is not to be trusted, but use is to be made of the common rules of trigonometrical calculation.

Touching my treatise of eclipses, I know how far it is from perfection; for want of better authors, my grounds are for the most part taken out of Calvisius, whose rules, of any that I have seen, I find to be the most compendious: but the exemplification of his rules is extremely misprinted in many places. In his first table, upon which many of the following depend, there is an oversight committed by himself:

	′	d.	′	″	‴	⁗	v.	vi.	vii.
For whereas dividing a circle, or——	06.	00.	00.	00.	00.	00.	00.	00.	00.
	d.	′	″	‴	⁗	v.	vi.	vii.	
By————————————	12.	11.	26.	41.	32.	00.	27.	13.	
	d.	′	″	‴	⁗	v.	vi.		
He makes the quotient to be[a]———	29.	31.	50.	07.	51.	20.	27.		
	d.	h.	′	″	‴	⁗	v.	vi.	
Or,————————————	(29.	12.	44.	03.	08.	32.	10.	46.)	
	d.	′	″	‴	⁗	v.	vi.		
It should be ————————	29.	31.	50.	07.	51.	38.	20.*		
	d.	h.	′	″	‴	iv.	v.		
Or,————————————	(29.	12.	44.	03.	08.	39.	20.)*		

So that comparing the first column of his seventh page, with the first column of the ninth page, you may see $38^{v.}$ omitted, and $20^{vi.}$ put into the place thereof. Which oversight, though small, yet being in fundamento, it has an influence throughout his first five tables, and causeth mine to differ from them.

I doubt not but your grace is furnished with far more ready and exact tables, and therefore easily may spare these; which I desire, after you have perused them, that they may be safely returned; for whatsoever they are, they have cost me no little labour, and I have never another copy of them if these should happen to miscarry. If I forget not, you make mention of one Mullerus, whose works I never had a sight of; I would fain know whether it be the same Mollerus, whose Tabulæ Phrisicæ I find thrice reprehended, how justly I cannot say, in Calvisius, A. Mundi, 3178. 3963. and 4283. There is nothing in mathematics which I more long to hear of, than the new edition of Vieta's works, if it be yet come forth. But I trespass too far upon your patience, to trouble you so long about these trifles. To make some recompence, I have sent up with them that elaborate work of the bishop of Salisbury; which being committed to my charge, your grace has done me unspeakable favour to undertake the publishing of it. I send the book itself, which my lord left with me to be printed, rather than that I showed you at Bristol, which was but a transcript out of this. The

[a] Calvis. edit. 3. 1629. Francofurt. p. 7. col. 1.

weakness of my body, and other troubles which now lie heavy on me, will not permit me to attend upon the printing; my hope is, you will find some divine there at hand, that will look to preserve it from the errors of the press. The short answer of his unto the French divines, (which I found scattered amongst his papers,) is sent up in the book; I refer to your grace's judgment, whether it be fit to be added or omitted in the impression. If Dr. Ward's works, touching the same subject, may come forth together in one volume, I believe it will be no less agreeable to the mind of the deceased authors, than grateful to the sight of surviving posterity. I cease to be more troublesome, and with my heartiest prayers for your long health here, and eternal happiness hereafter, remain,

Your Grace's in all humble service,

To be commanded,

EDWARD DAVENANT.

Gillingham, Jan. 29.
1646.

LETTER CCXXXIV.

DR. LANGBAINE TO THE ARCHBISHOP OF ARMAGH.

My Lord,

In August last I did cursorily survey that edition of Ignatius out of the Florentine copy by Isaac Vossius, and found with content, what I looked after with greediness, your lordship's judgment in discerning and distinguishing the genuine from the spurious, confirmed by a new testimony of that antiquity and authority, as few will hereafter dare to question, though your lordship's reasons before were to me, and I doubt not to many others, of that moment, and the conjecture built upon so good grounds, that (as Pliny says of Eratosthenes) puduit non credere.

That your lordship goes on in the same course, notwithstanding all the opposition and discouragements of the times, as we cannot doubt but there remains a blessing for yourself, so it may, I am sure it ought, have an influence upon us here below. The publication of the martyrdoms of Ignatius and Polycarpus sure cannot be unseasonable; we are born to those times, quibus firmare animum expedit constantibus exemplis. For myself, I cannot tell what account to make of my present employment, I have many irons in the fire, but of no great consequence: I do not know how soon I shall be called to give up, and am therefore putting my house in order; digesting the confused notes and papers left me by several predecessors, both in the university and college; which I purpose to leave in a better method than I found them. At Mr. Patrick Young's request I have undertaken the collation of Constantine's Geoponics, with two

MSS. in our public library, upon which I am forced to bestow some vacant hours. In our college I am ex officio, to moderate divinity disputations once a week. My honoured friend Dr. Duck, has given me occasion to make some enquiry after the law. And the opportunity of an ingenious young man, come lately from Paris, who has put up a private course of anatomy, has prevailed with me to engage myself for his auditor and spectator upon three days a week, four hours each time. But this I do, ut explorator, non ut transfuga. For though I am not solicitous to engage myself in that great and weighty calling of the ministry after this new way, yet I would be loath to be λειπότακτης, as to divinity: though I am very insufficient to make a master-builder, yet I could help to bring in materials from that public store in our library, to which I could willingly consecrate the remainder of my days, and count it no loss to be deprived of all other accommodations, so I might be permitted to enjoy the liberty of my conscience and study in that place. But if there be such a price set upon the latter, as I cannot reach without pawning the former, I am resolved, the Lord's will be done. I shall in all conditions be most desirous of the continuance of your grace's affection, and at this time more especially of your prayers for him, who is

Your Lordship's most engaged servant,

GER. LANGBAINE.

Queen's Coll. Feb. 9.
$164\frac{6}{7}$.

LETTER CCXXXV.

VIRO REVERENDISSIMO, HONORATISSIMO, JACOBO USSERIO, PATRONO MEO SUMMO, VENERANDO, CHRISTIANUS RAVIUS S. P. D.

Non possum omittere, patrone, pater, domine, quin subinde ad te scribam, ut sola mea voluntate animoque interim gratitudinem meritorum erga me ingentium tuorum ostendam quando reapse nihil dum possum. Rogo saltem hoc, ut cum nuper intellexerim, rev. dominum Rutilium habuisse commissum a tua honoratissima reverendissimaque dign. ut aliquos pro te libros inquireret, et procuraret, mea potius in ea te opera uti velis, tanquam clientis tui obsequentissimi. Iste enim meus amicus eam forte nequeat præstare operam ita laboriosam, quam tali in re requiri scio. Jam fere annus est elapsus, elabeturque ad calendas Majas, a quibus lectiones meas Amstelodamenses tractavi; absolvique interim præter grammaticam Mehlfureri Ebraicam et A. Buxtorfii Chaldeam, Joelem prophetam, itemque tria priora capita Danielis, privatisque collegiis, et binis de septimana publicis lectionibus, diebus Martis et Veneris, hora tertia pomeridiana, frequentiori certe auditorio, quam Leidæ L'Empereurius, Franekeræ Coccejus, et Groningæ Altingius, Altingii theologi Germani filius. Cl. Pasor, qui olim Arabica Oxoniæ docuit publice, jam ab aliquot bene multis annis, quibus Groningæ professor vivit, nihil omnino præstat in orientalibus, et eorum amorem penitus rejecit. P. L'Empereurius est professor theologiæ, isque locus vacat, et si Cl. Buxtorfium Basilea nancisci potuissent, vocatum magno gaudio suscepissent, cum desistat, locum illum pariter supplere perget L'Empereurius. Ego Amstelodamensem conditio-

nem multo præferam Leidensi, et proximo Maio res experientur, an magistratus noster amplissimus orientalium professionem constituere ordinariam possit, velitque. Hoc interim fatentur curatores ipsi, rem ultra suam et omnium spem felicius procedere. Aliquot MSS. misi Tigurum, a quo loco et omnium Tigurinarum ecclesiarum antistitis et professoris literas T. D. committo, ut videas, me non——

Ἐῤῥῶσο.

Amstel. 8. Aprilis, 1647.

LETTER CCXXXVI.

THE ARCHBISHOP OF ARMAGH TO DR. LANGBAINE.

Salutem in Christo Jesu.

Yesterday I received your letter, sent by Mr. Patrick Young; and thank you very much for your readiness in contributing your pains to the furtherance of my little treatise, De fidei symbolis, which is now in the press. I hold therein against Vossius, and the vulgar opinion that the Nicene creed, in our Common-prayer book, is indeed the Nicene, and not the Constantinopolitan: I mean the Nicene, as it is recited by Epiphanius in his Anchoratus[a], a book written seven years before the council of Constantinople was held; and yet therein both the article of the Holy Ghost, and the others following, are recited αὐτολεξεὶ, which have been hitherto thought to have been added to the symbol first by that council. If the Synodicon, which you think to have been written anno Christi DLXXXIII. have any thing touching the distinction of the Nicene and Constantinopolitan creed, I would willingly understand, and with what number your Synodicon is noted in the former disposition of the Baroccian library, according to which my catalogue is framed.

In the first tome of the Græco-Latin edition of Gregory Nazianzen, about the 728th page, there is a kind of symbol: the first part whereof I find at the end of the Acts of the Council of Chalcedon, in Crabbe's edition, intituled, Fides Romanorum, that is, as I conceive it, Con-

[a] Pag. 518. edit. Græc. Basilicns.

stantinopolitanorum. It is to be found also, if I remember aright, among the manuscript tractates of Nazianzen, translated by Ruffinus, in Magdalen college library, in the first edition of S. Ambrose his works, and in Georgius Wicelius his Euchologium. By comparing of all which together, if I might get a right copy thereof, it would do me some pleasure. It is also by some attributed to Athanasius; and happily may be that symbol of his, differing from ours, which Cazanorius, or Czecanorius, in his epistle to Calvin, saith to be so common in the Moscovitical and Russian churches, of whose ecclesiastical offices you have in the public library some copies; by which we might understand the truth hereof. I will trouble you no further at this time, but rest,

Your most assured loving friend,

JA. ARMACHANUS.

London, April 22.

I send you back, with much thanks, your catalogue of the archbishops of Constantinople.

In Epistolis Photii epistola prima MS. quæ ad Michaelem Bulgariæ regem est (cujus partem aliquam, interprete Turriano, Latine dedit Hen. Canisius Antiquarum lectionum tom. 5. pag. 183.) post septem synodos plus satis laudatas, subjungit symbolum fidei, πιστεύω εἰς ἕνα θέον, &c. ut in versione Turriani, nisi (quod recte conjectavit Canisius) quod Spiritum sanctum a patre procedere dicit: nulla, uti Turrianus adjecerat, filii mentione facta.

Inde narrationem de septem synodis instituit; quam Turrianus omisit: sed Latine dedit Binius Concil. tom. 3. p. 400. Demum monita plura politica subjicit. Quæ in Latinis Turriani enim comparent.

Vid. Cod. African. ad finem. Crabbe F. 155. et 308.

LETTER CCXXXVII.

DR. LANGBAINE TO THE ARCHBISHOP OF ARMAGH.

My Lord,

I received yours of the 22d upon the 25th of April, and have bestowed the most part of the last week in the search of those particulars there mentioned. I am sorry the event has not answered my desires and endeavours. I do not doubt but your lordship will make good that assertion of the Nicene Creed, though I profess I yet look upon it with some prejudice, as being prepossessed with an anticipated notion to the contrary. Something in these papers which I have collected in haste, do in the general look that way; upon perusal, if it be not too much trouble to your lordship, and the time not overpast already, your lordship will make the consequence. In that Synodicon of Basilius Jalimbanensis, I met with nothing directly to the purpose; only in the beginning of the book, this enclosed of Germanus de sex synodis. What he says of the two first, as only to the purpose, I have transcribed. In each of them is mention of a symbol, but not of the difference. I have in the same argument sent to—and confronted two pieces of Photius, the one out of his epistles, the other I met with in a copy of his Nomocanon, with Balsamon's scholia, much larger than the printed. I have looked upon that in Gregory Nazianzen, and compared it with that in Crabbe, which he calls Fides Romanorum, and do readily subscribe, that by Romanorum must be meant the Eastern Church; but then he that made that title must be supposed to have writ since the division of the empire. In Magd. coll. library

I spent two days in search after Nazianzen's translation by Ruffin, but in vain; I do not find they have any such book: what seemed next like it, was some pieces of Basil of Ruffin's translation; at the end whereof there is indeed a part of his exposition on the creed. While I was there tumbling amongst their books, I light upon an old English comment upon the Psalms, the Hymns of the Church, and Athanasius's Creed, which I presently conjectured (though there be no name to it) to be Wiekliff's; and comparing the beginning with Bale, found that I had not erred in the conjecture, and therefore writ this piece out, in which he calls the Nicene creed, the creed of the Church.

I remember, two years ago, when I had an opportunity to read some Saxon books that had formerly (as I suppose) belonged to the church of Worcester, I met twice with the Nicene creed in Saxon; but I do not remember any difference from that we use. I have sought in the ancientest editions of Ambrose, but return with a non est inventus. Wiclius we have not; and for the Russian Offices, if I can find any thing, you shall have it by the next.

I presume you have already a copy of that old Latin creed, at the end of the ancient copy of the Acts, given by my lord of Canterbury, and therefore I forbore to send it.

Gulasius, in the Acts of the Nicene council, brings in the philosopher disputing against the Holy Ghost, as well as against the Son; and that may be (as far as the authority of the author will bear) somewhat to the purpose.

I received my copy of the Archbishops of Constantinople, and do return unto your grace, with thanks, that oration of Himerius which I had from your lordship.

The papers which I send are somewhat confused, and some not right writ I fear; some my boy has left in the public library, and the carrier will be gone before the library be open. I have in the margent thus * marked what I conceive your grace may possibly make use of.

I am very much straitened in time, and therefore desire your lordship's favour for thus scribbling. I am,

Your Lordship's to command,

GERARD LANGBAINE.

Q. C. Oxon. May 4. 1647.

LETTER CCXXXVIII.

DR. LANGBAINE TO THE ARCHBISHOP OF ARMAGH.

My Lord,

Since my last (this day seven-night) I have inquired (and I do here send you what I met with) concerning the use of the Nicene creed among the Russians, which I conceive full to your purpose. I perceive my haste made me then omit, at sealing, that oration of Himerius, which I now return with thanks to your lordship; and perhaps, by mistake, I might send some other papers no way pertinent.

I have thought sometimes, and have not yet found any sufficient reason to remove me from that opinion, that notwithstanding what Vossius hath said, the Church was never without some form of confession, which they required before they admitted any to baptism. I know not otherwise how to expound that of Heb. chap. VI. ver. 2. *βαπτισμῶν διδαχῆς*, &c. For though Vossius affirm no more to have been required, but barely, "In nomine Patris, Filii, et Spiritus Sancti;" yet methinks that of "Repentance from dead works," of "the resurrection of the dead," and "everlasting judgment," are made parts of those fundamental doctrines; and "faith in God" seems to comprehend the rest. To this purpose I conceive Justin Martyr[a] speaks for the requisites to baptism, in the practice of the Church in his time; *ὅσοι πεισθῶσιν καὶ πιστεύωσιν ἀληθῆ ταῦτα τὰ ὑφ' ἡμῶν διδασκόμενα——αἰτεῖν τῶν προημαρτημένων ἄφεσιν διδάσκονται.——ἵνα ἀφέσεως τε ἁμαρτιῶν τύχωμεν ἐν τῷ ὕδατι.* Then follows the men-

[a] Apolog. 1. Op. pag. 79, 80.

tion of the three persons of the Trinity, not simply, but with equipollent attributes to those in the creed; of the Father, as *τῶν ὅλων δεσπότου*——the Son, *Ιησοῦ Χριστοῦ τοῦ σταυρωθέντος ἐπὶ Ποντίου Πιλάτου.*—The Holy Ghost, *ὁ διὰ τῶν προφητῶν προεκήρυξε τὰ κατὰ τὸν Ἰησοῦν πάντα.* Which what is it else, but what we read both in Cyril of Jerusalem, and Epiphanius, and the latter part of the Nicene creed? In like manner Clemens Alexandrinus[b], gives this attribute to Christ: *τὸν λόγον τέλειον ἐκ τελείου φύντα πατρός,* (all one with *θεὸν ἀληθινὸν ἐκ θεοῦ ἀληθινοῦ*) and speaking then of baptism, under the various names of *χάρισμα, φώτισμα, τέλειον, λοῦτρον,* quotes John, chap. V. for everlasting life, mentions *ἐκκλησία*——and the resurrection of the dead; *ἐν ἀναστάσει τῶν πιστευόντων ἀπόκειται τὸ τέλος· τὸ δὲ οὐκ ἄλλου τινός ἐστι μεταλαβεῖν, ἀλλ' ἢ τῆς προωμολογημένης ἐπαγγελίας τυχεῖν.* Where he produceth again a testimony out of John, chap. III. that "every one that believes, hath life everlasting; and I will raise him up again at the last day." Where, considering the proper importance of the word *προωμολογουμένης,* and the matter there treated of, baptism; and the points there spoken of, resurrection, life eternal;——I suppose it may not absurdly be collected, that he implies these doctrines were, *προωμολογημένα,* confessed before baptism.

I forbear to say any thing of that Regula fidei in Irenæus; and the like in Tertullian, for substance the same, and containing expressly those points which make up the close in the Nicene creed; and which Vossius supposeth to have been added by the Constantinopolitan fathers. What varieties are for matter of expression in the citations observed out of Ruffin, &c. I think, does not conclude without hard measure against the antiquity of some public form. Wherein (if it were not written, we may suppose it capable of more) we may be content to bear with some in words, so long as they bear up to the same sense, considering that the quotations of those most ancient writers out of Scripture itself, are made with so

[b] Pædagog. lib. 1. cap. 6. pag. 92, 93, 94.

much liberty; and yet no man doubts but they had a much more certain rule to go by. I am again overtaken by the time, and with the desire of your lordship's prayers, and the continuance of your love and encouragement, take leave, and rest,

Your Lordship's in all duty,

GERARD LANGBAINE.

Queen's Coll. May 11.
1647.

LETTER CCXXXIX.

——— TO THE ARCHBISHOP OF ARMAGH.

My Lord,

Understanding that Dr. Price is going for London, I could not omit to recommend him to your grace; if you should meet with any means to encourage his studies, (that I can scarce expect) or at least keep him from those precipices, which the straitness of his fortune, and manifold occasions of discontents may drive him unto. I know that it is needless for me to write thus much, knowing your good inclinations to him, if things were as in times past, when there were means and opportunities to help one another. But when I think of the loss of Hugh Cressy, and some others, whose melancholy thoughts have blinded their judgments, and disposed them to be easily wrought upon by the other party, to the dishonour of our (sometimes) most glorious Church; when I see how they brag of these conquests, methinks we should leave nothing unattempted that may by any possibility prevent men's stumblings at those rocks of offence, which these sad times cast them upon.

I find here our lawyers differ much from the ecclesiastics about the councils of Constance and Basil: these go far higher for the pope's authority than those will give way to. The king of France hath as much authority in church businesses as the king of England claims, so far as I can perceive. Among the doctors of the faculty of divinity of Paris (whereof the Sorbon is but a little part) there be divers that are not for the infallibility of the Church; but such a certainty of an inferior degree, as yet,

for the authority of the Church and her pastors, we are all bound to submit unto; a point I think very well gained, and of good consequence. David Blundell's last book about episcopacy, is much cried up by those of the reformed religion; who are generally very sharp against our English hierarchy, upon the credit of Mr. Pryn and Bastwick's papers and such like testimonies. I hope your grace will vindicate your order in general, and in particular the credit of Ignatius his epistles, against his exceptions; as I hear young Vossius in part hath done; but I have not yet seen the book. That which is my great comfort, my young master is his father's Son, and peremptorily constant to the principles wherein he was bred, which makes me hope that our posterity may yet see the sun shine again. I humbly beg your prayers, for,

My Lord, your Grace's

Most humble servant,

T.

Rouen, May 18.
1647.

LETTER CCXL.

THE RIGHT REV. JOSEPH HALL, BISHOP OF NORWICH, TO THE ARCHBISHOP OF ARMAGH.

Gratulor vero ex animo, te, antistitum decus, sancto Ignatio tuo: gratulor tibi imo, universo orbi Christiano, Ignatium, meritissimo tuum; sed quidem et tuo benificio nostrum? Gratiorem profecto operam navare Dei Ecclesiæ nullus unquam potuisset quam tantum, tam antiquum sanctumque apostolicæ προστασίας patronum, ac tam egregium primævæ pietatis exemplar ab injuria temporis vindicando. Inciderat nempe bonus iste viator Hierosolymitanus in latrones quosdam Hierochuntinos, qui illum non spoliarant modo, sed misere etiam peneque ad mortem vulnerarant; præterierant saucium ac fere moribundum, nescio quot Parkeri, Coci, Salmasii, aliique nuperæ sectæ coryphæi; vestra vero (molliora uti sunt) viscera tam dura hominis ἀξιοθέου sorte misericorditer commota sunt; vestra unius pietatis (optimi instar Samaritæ) vinum oleumque imfudit tam patentibus vulneribus, abstersit saniem, fœdeque hiulca plagarum ora manu tenera fasciavit; fereque exanimem vestro typorum jumento imposuit; ac communi denique Ecclesiæ hospitio, non sine maximis impensis, commendavit. Profecto hoc uno nomine assurgent amplitudini tuæ boni (quotquot sunt) omnes; manusque tam salutares piis labiis exosculabuntur. Intelligent jam novitiæ paritatis assertores, quid illud sit quod tanto molimine usque machinantur, sentientque quam probe illis cum sanctissimo martyre, ac celeberrimo apostolorum discipulo conveniat. Illud vero, inter doctissimas annotationes vestras saliente et corde et oculo legisse me fateor, quo egregium illud σφάλμα Salmasianum de tempore sup-

positicii Ignatii, leni illa quidem, sed castigatrice manu corripueris: fieri ne potuit ut tantus author in re tanti momenti chronologica, tam fœde laberetur, aut num forte, hoc pacto, (quandoquidem hæc causæ disciplinariæ arx merito habeatur) dominis suis palpum obtrudere maluit? Quicquid sit, bis martyrium passus Ignatius noster; tua demum opera, præsul honoratissime, reviviscit; causamque iniquissime jam abdicatæ ἐπισκοπῆς in Ecclesiæ totius foro tam cate agit, ut non pudere non possit hesternæ disciplinæ astipulatores, tam male-suscepti litis injustæ patrocinii. Quod si nullum aliud foret nostræ sententiæ propugnaculum, nobis quidem abunde sufficeret habuisse (σὺν θεῶ) nostræ veritatis patronos te, et Ignatium. Vale primatum ἀξιονόμαστε, et Ecclesiæ laboranti, et precibus, et operis (quod facis) subvenire perge, et fave

Cultori tuo, ac malorum tuorum

Socio, et præconi meritorum,

JOS. NORVICENSIS.

E Tuguriolo nostro Highamensi,
Maii 25°. 1617.

LETTER CCXLI.

MR. PATRICK YOUNG TO THE ARCHBISHOP OF ARMAGH.

RIGHT REV. AND MY VERY GOOD LORD,

HITHERTO, being disappointed by the carrier who brought my trunk hither so late, I have been hindered to satisfy your lordship touching the passage Psal. CXLII. ver. 9. which I find in my Roman edition, ὅτι πρὸς σε κατέφυγον, without any variety in the margin, and consequently so in the ancient manuscript copy. I long to see your treatise De tribus symbolis, as any thing else which cometh from your learned pen: be pleased, I pray you, so soon as it is printed, to send it unto my son-in-law, Mr. John Atwood, counsellor at law, in Gray's-Inn, who will speedily hasten it unto me; unto whom likewise I intreat your lordship to deliver the key of my study, lest when I come to town I should miss of it, if your lordship go into the country. Thus with remembrance of my ever bounden respects, I take my leave, remaining, as ever,

Your Lordship's truly devoted

Friend and servant,

PAT. YOUNG.

Broomfield the 25th of June, 1647.

LETTER CCXLII.

THE ARCHBISHOP OF ARMAGH TO D. FREDERICUS SPANHEMIUS.

Admodum Reverendo in Christo fratri D. Frederico Spanhemio Academiæ Lugduno-Batavæ, pro tempore, rectori dignissimo. Leydam.

Et tuam de gratia disputationem uberrimam, et funebrem Aransicani principis laudationem accepi, Spanhemi charissime! atque in utraque tum ingenii acumen, tum facundiam singularem, et perspexi et admiratus sum: quas tamen dotes, in priore argumento, adversus communes gratiæ adversarios intendendas multo magis optavissem, quam adversus amicos, idem bellum adversus Pelagianos et Semipelagianos nobiscum professos; licet in *παρέργοις* et circumstantiis quibusdam nonnihil dissidentes; de qua controversia quænam moderatiorum apud nos theologorum fuerat sententia, ex inclusa doctissimi Davenantii (*τοῦ μακαρίτου*) schedula poteris cognoscere. Pro amplioribus vero donariis illis tuis de symbolis dissertatiunculam meam tibi remitto, munus sane levidense, sed quod tu ex mittentis affectu æstimabis, et (si tanti videbitur) D. Salmasio, D. Heinsio, Jo. Latio, (ac D. Riveto quoque si commode poteris) communicabis, et plurimam illis salutem verbis meis nunciabis.

Tuus in Christo frater et

Συστρατιώτης,

J. U. A.

Scripsi Lundini xiv. Kal. Sextilis Juliani, Anno M.DC.XLVII.

LETTER CCXLIII.

THE ARCHBISHOP OF ARMAGH TO THE LEARNED JOHANNES GERARDUS VOSSIUS.

Viro clarissimo Johanni Gerardo Vossio, Historiarum apud Amstelodamenses Professori celeberrimo.

VIR EXIMIE!

QUOD post acceptos eruditissimos tuos de Diis gentium commentarios (qui in Mythici temporis chronico, quod ante multos annos congesseram, recognoscendo mihi magno fuerant usui) nihil hactenus ad te rescripserim; etsi culpa liberare me nequeam, excusationem tamen asserere possum aliquam; non justam illam quidem sed quam humanitati tuæ aliquantulum probari posse non diffidam. Subito incendio tempore illo correpta est nostra Hibernia, quod nedum deflagravit, sed serpit quotidie et potiusa daugescit. In eo, præter calamitatem publicam et religionis reformatæ professorum lanienam, post homines natos immanissimam et crudelissimam, externis istis bonis (quæ appellantur) exutus sum omnibus: sola bibliotheca e flammis illis erepta, a qua ipsa tamen ad hunc usque diem etiam exulo: exceperunt enim me deinde novi in Anglia furores, qui me Oxonio in Cambriam depulerunt: ubi per integrum octodecim septimanarum spatium gravissimo afflictus morbo, ægerrime tandem ex ipsis quodammodo sepulchri faucibus summa Dei misericordia sum revocatus. Quomodo Londini postea acceptus fuerim, commemorare non libet: neque priorum illorum malorum omnino meminissem, nisi ut inde intelligeretur, quæ animum meum necessitas a literarum et literatorum omnium consortio hucusque pene alienaverit. Ubi vero primum

colligere me cœpi, ut illam neglecti in te colendo officii culpam aliquo pacto expiarem, brevem hanc de symbolis (notissima tibi materia) dissertationem tuo nomini inscribere visum fuit: in qua quia deinceps te alloquor, hic finio, et totus tuus maneo.

J. V. A.

Londini xiii. kalend. Augusti,
Anno M.DC.XLVII.

De Mariano Scoto edendo num omnem cogitationem abjeceris, admodum scire aveo.

LETTER CCXLIV.

THE REV. DR. BARLOW, AFTERWARDS BISHOP OF LINCOLN, TO THE ARCHBISHOP OF ARMAGH.

My Lord,

I DID receive, by the hands of Mr. Tozer, your grace's tract de symbolis; for which great honour done unto me, this piece of paper comes to return my most humble and hearty thanks. I confess I have ever been inquisitive after your grace's writings, and thought myself happy when I had found them; for I was never deceived in my expectation, but ever found old orthodox truth maintained upon just and carrying grounds, which elsewhere I have often sought, but seldom found. I wish Vossius, in putting out and composing his tract de tribus symbolis, had used the same judgment and diligence your grace hath done in this: for though your grace be pleased to give that tract of his a civil commendation, yet it is undeniably the most indigested thing that ever Vossius put out. And here (well knowing your lordship's unparalleled skill in antiquity, and your candour and willingness to communicate your knowledge to the benefit of others) I shall take the boldness humbly to desire your grace's opinion concerning the thirteenth canon of the council of Ancyra, the words are these—Χωρεπισκόποις μὴ ἐξεῖναι πρεσβυτέρους, ἢ διακόνους χειροτονεῖν, ἀλλὰ μὴν μηδὲ πρεσβυτέρους πόλεως, χωρὶς τοῦ ἐπιτραπῆναι ὑπὸ τοῦ ἐπισκόπου μετὰ γραμμάτων ἐν ἑτέρᾳ παροικίᾳ. I find no various reading in any Greek copies, Balsamon, Zonaras, Tilius, Justellus, &c. all agreeing; only Salmasius[a], for ἐν

[a] Apparatu ad lib. de primatu, pag. 78.

ἑτέρᾳ παροικίᾳ, will have it ἐν ἑκάστῃ παροικίᾳ. And, it seems, Dionysius Exiguus reads it so too. The Latin translations make it quite another thing than the Greek imports, as your lordship may see by those two translations in Crabbe, followed by the rest, and that of Justellus, in his Codex can. Ecclesiæ universæ[b], which runs thus—"Chorepiscopis non licere presbyteros, vel diaconos ordinare: sed nec presbyteris civitatis, sine literis episcopi, in aliena parochia aliquid agere:" where Justellus adds these two last words, "aliquid agere," as if μηδὲν πράττειν, or some such thing were in the Greek, which I find not. I confess Fulg. Ferrandus in Breviat. cano[c]. reads it as Justellus:—"Ut presbyteri civitatis sine jussu episcopi nihil jubeant, nec in unaquaque parochia aliquid agant;" though the Greek is otherwise, and the old Latin translation (vid. Cod. can. veterum Ecclesiæ Romanæ Moguntin. MDXXV. et postea Par. MDCIX.) agrees exactly with the Greek. So then the sense of the canon seems clearly to be this—that the chorepiscopi, and presbyteri civitatis, may not ordain priests or deacons without commission from the bishop, but with it they may. Here first, I shall make no question but the chorepiscopi might ordain with licence first had from the bishop; for though it had been the general opinion of the world that the chorepiscopi were only simplices presbyteri (as the counterfeit Damasus[d] tells us, and the rest have followed him, as Gratian[e], Ant. Augustinus[f], Salmasius[g], Blondellus[h], Dr. Field[i], Spalatensis[k], Forbes[l], the Capit. of Charles the great[m], &c.) yet I conceive that it is demonstrable undeniably from carrying princi-

[b] Pag. 2. [c] Can. 92.
[d] Apud Blondel Pseudo-Isidori, pag. 530. &c. epist. 5.
[e] Distinct. 68. Can. 4, 5.
[f] In epit. Jur. pontificii, lib. 6. tit. 2. cap. 1, 2, 3.
[g] Wal. Messal. cap. 5. pag. 315.
[h] Apologiæ, sect. 3. p. 93. &c. [i] Of the Church, lib. 5. cap. 29.
[k] De Republ. eccl. part. 1. lib. 2. cap. 9. sect. 17, 18, 19.
[l] Irenico. lib. 2. cap. 11. prop. 14. pag. 249. &c.
[m] Apud Fred. Lindenbrog. lib. 7. cap. 318. 328, 229. lib. 5. cap. 168. lib. 6. cap. 19. 284. lib. 1. cap. 9. lib. 7. cap. 310.

ples in antiquity that they were bishops. And therefore my query is, how the presbyteri civitatis might ordain, if that be the meaning of the canon, with licence from the bishop, it never appearing in antiquity that any presbyter's ordination of a presbyter was canonical, either by himself * * * *; for we find Ischyras censured, and deposed, because ordained by Coluthus, who was but a presbyter. Secondly, nor do we find that ever any bishop gave commission to a presbyter to ordain; it being expressly against the canons of the apostles, can. 2. I know that Claud. Salmasius[n], and Dav. Blondellus[o], from this canon infers that ordination anciently was not peculiar to the bishop, but any presbyter had commune jus, and might, as well as the bishop, ordain. If your grace would be pleased to honour me so far, and help me in this doubt, you should do a great favour to truth, and to,

My Lord,

Your Grace's most humble, and very much

Obliged servant,

THOMAS BARLOW.

Q. Coll. Oxon. Sept.
CIↃ.IↃC.XLVII.

[n] Wal. Messalin. cap. 5. pag. 315. et fuse a pag. 308. ad pag. 317. et in Apparat. ad lib. de primat. pag. 78. et lib. de primat. cap. 1. pag. 10, 11.

[o] Apolog. pro sententia Hieron. sect. 3. pag. 93. et sequentibus.

LETTER CCXLV.

THE LEARNED CLAUDIUS SARRAVIUS TO THE ARCHBISHOP OF ARMAGH.

Illustrissime ac Reverendissime Antistes,

Dudum tibi obstrictum, pro honorifica in Ignatio nominis mei mentione, novo rursum beneficio devincire voluisti. Dono enim tuo accepi eximiam tuam Diatribam de symbolis veteris Ecclesiæ. Pro tuis istis erga me meritis, debitam rependo gratiarum actionem. Magna cum voluptate nec sine fructu legi postrema hæc tua opuscula; in quibus igneum ingenii vigorem, et eruditionem reconditam abstrusissima quæque rimantem et bono publico eruentem, ex animi sententia dico, sum admiratus. Omnino, cum optimum sit quod antiquissimum, in originibus indagandis merito opera collocatur. Te vero, ista præsertim ætate et tot inter turbas, hæc tuæ curæ ducere, summam laudem meretur. Aderit Deus se suaque quærentibus. Ita precor et voveo; eumque veneror ut regi regnoque vestro ea suggerat consilia, quæ suæ gloriæ, vestrisque commodis, tibi vero imprimis vir bone et magne conveniant. Interea perge nos hujusmodi muneribus beare. Sed ante omnia, qua istic polles auctoritate, effice, ut biblia illa Theoclæ typis vestris cum orbe Christiano communicentur. Nullo illustriori monumento, æternitati fama tua, post tot exantlatos labores, conservabitur. Hoc te rogant omnes qui sacra amant, ego vero ὡς ἐκτενέστατα. Si quid hic vicissim ego tua caussa potuero, beatum me existimavero. Virum amicissimum et eruditissimum Jo. Pricæum, cujus familiaritate et consiliis plurimum profecisse me profiteor, ni grave est meo nomine saluta: et urge ut suas chartulas

componat et sacras literas ornare non desinat. Vale vir summe, meque tui observantissimum ut tuorum in numero habere velis etiam atque etiam rogo.

Illustrissimæ ac reverendissimæ tuæ

Dignitati addictissimus,

CLAUDIUS SARRAVIUS.

Lutetiæ Parisiorum,
Octob. 28. 1647.

LETTER CCXLVI.

THE LEARNED FR. SPANHEMIUS TO THE ARCHBISHOP OF ARMAGH.

S. Reverendissime Præsul Domine Honoratissime,

Et amicas literas tuas, et eximium de symbolis adjectum munus probe accepi, et utroque nomine prolixas tibi gratias habeo. Distribui quin etiam exemplaria adjecta eruditis viris, quibus ea destinasti, quibus omnibus gratissima fuere. Gaudeo ex animo non tantum firmam tibi valetudinem constare, verum etiam animum in mediis turbis vestris a turbis liberum, et totum utilissimis studiis defixum: addo et quietis. Id mihi non licere impense doleo, qui non genio meo, nec instituto, sed aliena intemperie in theatrum litigiosum pertractus fui. Juxta tecum optarem toto animo, ut cum apertis adversariis ista mihi pugna depugnata foret. Nec tamen desunt gravissimi viri complures, et ex media quidem Gallia, qui theologiam Salmuriensem perieulosissimam judicant, et illi omnibus modis obviam eundum censent. Et sane pro certo mihi persuadeo, non visa tibi esse præcipua καινοδοξούντων istorum scripta, nec a me impetrare possum, ut credam subactissimo judicio tuo, et orthodoxiæ tenacissimo, probari posse vel synopsin Testardi de natura et gratia, vel Amyraldi librum de prædestinatione vernacula lingua scriptum, nec alia id genus quibus plerasque remonstrantium nostrorum hypotheses ingerunt, et probant, et ipsis cum illis argumentis. Adde, imputationem peccati Adæ ab ipsis negari, et novum communionis nostri cum Christo modum doceri præter παράδοξα et * * * * * innumera alia. Parisienses theologi in * * * * cum ipsis eunt, sed cum

paucis aliis, et quidem ob easdem hypotheses antehac a se defensis. Plerique hodie alieni sunt ab Augustini ingenio, et retractationum opere. Rev. Davenantii judicium et eruditionem maximi semper feci, fateor tamen me in quibusdam illi subscribere non posse hoc argumento, nec videre qui cohæreant vel inter se, vel cum aliis quibusdam doctissimis commentationibus academicis, quas mihi videre contigit. Id unum etiam video nostros quosdam compendifacere, hypotheseωn quarundam, quæ Lutheranis et Remonstrantibus sunt familiares, concessione, ut magis ferociant et glorientur, nos in his cogi ad sententiam tuam accidere, item sequuturum in aliis, modo pergant strenue nobis contradicere. Da veniam, reverendissime præsul, si liberius ista apud te effundo, cujus pietatem, eruditionem, addo et affectum erga me, ex animo veneror. Si tantæ essent meæ exercitationes, ut bonas aliquot horas tuas iis legendis impendere dignaveris, non dubito quin theologia ista, quæ ecclesiis nostris obtruditur, tibi displicitura esset. Ecclesiæ sane et academiæ nostræ, et Gallicæ omnes, una Salmuriensi excepta, ut et Helveticæ ab ea quam longissime recedunt. Amplissima ejus rei testimonia penes me habeo. Vale, præsul venerande, et me tuæ pietatis, et eruditionis, utriusque summæ, cultorem amare perge. Deus te melioribus servet temporibus! Scripsi prid. kal. Dec. anni 1647. Lugd. Batav.

Rev. T. Dign. observantissimus,

FRIDERICUS SPANHEMIUS.

LETTER CCXLVII.

DR. LANGBAINE TO THE ARCHBISHOP OF ARMAGH.

My Lord,

Two particulars I remember, whereof your lordship required an account from me: one concerning Marianus Scotus, whether William of Malmsbury, as I then affirmed, made any mention of him, and if so, in what manner. First[a], "Sub isto imperatore (Henrico) regnante floruit Maurinianus Scotus[b], qui primo Fuldensis monachus, mox apud Mogontiacum inclusus, contemptu præsentis vitæ, gratiam futuræ demerebatur: is longo vitæ otio chronographos scrutatus, dissonantiam cyclorum Dionysii Exigui ab evangelica veritate deprehendit. Itaque ab initio seculi annos singulos recensens, viginti duos qui circulis prædictis deerant superaddidit, sed paucos aut nullos suæ sententiæ sectatores habuit. Quare sæpe mirari soleo cur nostri temporis doctos hoc respergat infortunium, ut in tanto numero discentium, in tam tristi pallore lucubrantium, vix aliquis plenam scientiæ laudem referat. Adeo inveteratus usus placet. Adeo fere nullus, novis licet probabiliter inventis, serenitatem assensus pro merito indulget. Totis conatibus in sententiam veterum reptatur: omne recens sordet. Ita quia solus favor alit ingenia, cessante favore obtorpuerunt omnia."

Again[c], "Non multo post accepit sedem illam Robertus Lotharingus——omnium liberalium artium peritissimus; abacum præcipue et lunarem computum, et cœlestium

[a] Lib. 3. de Regib. in Willielmo primo, pag. 116.

[b] Al. Marianus.

[c] Lib. 4. de pontific. pag. 286. cap. de episcopis Herefordensibus.

astrorum cursum rimatus. Erat tunc temporis monachus Marianus[d] apud Mogontiam inclusus, qui longo solitudinis otio chronographos scrutatus dissonantiam cyclorum Dionysii Exigui contra evangelicam veritatem, vel primus vel solus animadvertit. Itaque ab initio seculi annos singulos recensens viginti duos qui circulo deerant superaddidit; magnam et diffusissimam chronicam facere adorsus. Eum librum miratus unice, æmulatus mirifice, Angliæ invehendum curavit. Denique captus Mariani ingenio, quicquid ille largius dixerat, in arctum conferens, defloravit. Adeo splendide, ut magis valere videatur defloratio, quam ingentis illius voluminis diffusio."

I am partly of opinion, that this defloration of Marianus was the plain song; and what was added by Florence of Worcester, and other monks in their several cloisters, (in relation most to their particular foundations, and the memorable passages of their several monasteries) were but so many several descants upon that ground.

We have in our Bodleian, as the printed catalogue more than once informs, a manuscript with this title, Excerpta ex chronico Mariani; the author (in litera H.) Rog. Herefordensis. And again (in K.) Rodgerius Hereford. episc. excerpt. de chronico Mariani. But in the manuscript itself, both the name of the author, and the title of the book, runs otherwise, viz. Exceptio Rodberti Herefordensis episcopi de chronicis Mariniani. The tract is but short, consisting of twenty-four chapters, and the argument of them answerable to the ten first chapters in Marianus's manuscript, De computo ecclesiastico. Where in the seventh chapter he gives us this chronological character of the time and place he writ in. "In anno præsenti, qui secundum Dionysium pronunciatur millesimus octogesimus quintus incarnationis, contra evangelistas cæterosque doctores. Hic est annus vigesimus Willielmi regis Anglorum; quo jubente hoc anno totius Angliæ facta est descriptio, in agris singularum provinciarum, possessionibus singulorum procerum, in agris eorum,

[d] Al. Marimannus.

in mansionibus, in hominibus tam servis quam liberis, tam in tugurio tantum habentibus quam domos et agros possidentibus, in carrucis, in equis et cæteris animalibus, in servitio et censu totius terræ omnium[e]. Alii inquisitores post alios, et ignoti ad ignotos mittebantur provincias, ut alii aliorum discretionem[f] reprehenderent, et regi eos (reos) constituerent. Et vexata est terra multis cladibus ex congregatione regalis pecuniæ procedentibus."

Upon which I should not doubt to build, that this is the same Robert, the deflorator of Marianus mentioned by Malmesbury, though the historical part be here wanting, the name, the time, the place, the subject, all concurring to strengthen this conjecture.

This, and somewhat more concerning Marianus, either in my letters or papers, I have formerly transmitted to my good friend Dr. Duck; from whom, if your lordship think it may be tanti, you may at any time receive those indigested notes, which being but ordinary, will add nothing to your lordship, in a point which you have already so thoroughly canvassed.

The second inquiry which your lordship was pleased to employ me in, was, as I remember, about a Greek piece concerning Lacedemonian months, in the catalogue of the king of France his library; but upon search not found by the Puteani fratres. I conceived then, the best direction for the search would be to note what other tracts were next neighbours in the catalogue, which might be a means to help me with that volume, in which surely this concerning the months makes the least part: which I have accordingly done hereunder. And because, upon perusal of the catalogue, I found it very corrupt, and that the writer is guilty of many obvious mistakes, I conceived this of ours to be only a transcript of some other, which possibly may be there in the library; and therefore I took the pains to page our catalogue, as hoping that might expedite the search, if the inquirer make use of any other catalogue of the same kind with this, by considering the

[e] F. Hominum.

[f] F. descriptionem.

proportion of pages, whereof this contains in all two hundred and eighty, and is regularly writ. I find several pieces of that subject, how diverse in themselves I know not; but I chose rather to set down all, than to run the hazard of omitting what possibly you might most desire.

IN CATALOGO MANUSCRIPTORUM IN BIBLIOTHECA REGIS GALLIÆ REPERTORUM, ANNO MDCXXXVI.

Pag. 127. Nili Gnomæ.
De synodis usque ad VII. Oecumenicam.
De ædificiis Constantinop.
De epiphania Domini, ex constitutionibus apostolicis.
* De nominibus mensium secundum Judæos, Macedones, Græcos, Ægyptios.
De sacris Bibliis, prophetis et prophetissis.
Jo. Damascen. de lumine, igne, sole, et stellis.

Pag. 184. Pythagoræ paræneses.
Septem sapientum dicta.
* De mensibus Atheniensium et Lacedæmoniorum.
Πάθη λέξεων.
De musis.
* De mensibus Athen. Roman. Maced. Hebr. Ægypt. et Græc.
De vita Aristotelis.
Proverbia.
Numerorum notæ.

Pag. 210. De figura et situ Italiæ ex Polybio.
* De mensibus Græcorum et Alexandrinorum.
Nomina urbium mutata.
De inventoribus artium.
De scriptis rhetorum.
Musarum nomina et inventa.
* Nomina mensium.
Excerpta ex Rhet. Zenophontis.

Pag. 221. Propositiones arithmeticæ.
De syllogismis.
* De mensibus.
De septem sacramentis.

Pag. 221. Nili præcepta.
* De mensibus.
Meletii versus in crucem Domini.

Pag. 230. Astrologia.
Περὶ σκευῶν καὶ ἱματίων χρήσεως.
Περὶ πωλευόντων καὶ δυεπόντων ἀστέρων.
* De mensib. Romanis, Atticis, Alexandrinis.
De agricultura.
Apotelesmata lunaria.

Pag. 238. De XII. prophetis.
* Jo. Damascen. de mensib. Macedonum.
Περὶ σιτασμοῦ τῶν μηνῶν.

Pag. 243. Dialecti specierum et herbarum.
* De mensibus eclips.

Pag. 252. Posidippus et Metrodorus de eligendo vitæ genere.
* De mensibus Atheniensium, Romanorum, Alexandrinorum.
De ætatibus hominis ex Hippocrate.

Pag. 264. De climatibus. De ventis.
* De mensibus.
De mansionibus signorum solaribus.

Pag. 269. Ex Menandro in mulieres.
* Ignatii versus iambici de Adamo.
Hippocratis epistola ad Ptolomæum.

This last I add for the name's sake of Ignatius, though it be nothing to the purpose, de mensibus.

Some other particular I think there was, which I might have dispatched eadem opera, but I could not call to mind the name of the authors. So soon as your lordship shall give me any further directions, I shall most readily apply myself to the execution; in the mean time, and ever, desiring the continuance of your love to, and prayers for this place, and therein for

Your Lordship's most obliged servant,

GERARD LANGBAINE.

Queen's College,
Jan. 4. 164⅞.

LETTER CCXLVIII.

THE ARCHBISHOP OF ARMAGH TO CHRISTOPHER JUSTELLUS.

Insignis eruditionis viro, Christophoro Justello. Lutesiam Parisiorum.

Vir Clarissime,

Quod Carthaginensem synodum nomocanoni Johannis Epiphaniensis scholastici intextum fuisse affirmavi, in eo Francisci Turriani fidem simpliciter sum secutus: sed quum in opus ipsum (a Barociana in Italia ad Bodleianam in Anglia bibliothecam translatum) postea incidissem: ut in authore (a Turriano pro canonibus[a] apost.) Constantini pro Joanne, quod et aliunde intellexi, ita in synodorum recensione Carthaginensis nomen, pro Sardicensis, a Jesuita positum fuisse comperi. Quæ vero in usum meum inde describenda curaveram, quia ita te velle ex D. Basirii nostri literis cognovi, simul cum hisce ad te transmisi: idque eo libentius quod Photii quoque simul adjuncta habebat hactenus inedita in suum Nomocanonem prolegomena, anno mundi, 6391. conscripta. Qui idem numerus cum ad calcem[b] notitiæ ecclesiasticæ, ex regia bibliotheca a Carolo Sanctopaulino editæ, itidem appositus cernatur; eademque ipsa notitia inter prolegomena ista et Nomocanonii corpus in Oxoniensi manuscripto collocetur: quin ea Photio tribuenda sit, mihi vix relinquitur dubium. Ad exscriptorem enim antiquiorem refero, quod ad Lapitum Cypri urbem posteriorem ibidem invenio annotatum. Ἐν ᾗ ἐγεννήθη γεώργιος ὁ Κύπριος ὁ μεταγράψας τὴν βίβλον ἐξ ἧς ταῦτα μετελήφθησαν. Sicut

[a] Cap. 21. et 28.

[b] Pag. 62.

ad posteriorem quod ad clima Solienes in quarta Armenia subjicitur, *χωρίον ὑπὸ τὸ αὐτὸ κλίμα λεγόμενον Ἰαλιμβάνων, ὅθεν ὁρμᾶται ὁ τὴν παροῦσαν φιλοπονήσας Βίβλον βασίλειος.* Ignatiana mea, cum aliis aliquot opusculis, simul etiam mitto; de variis Asiæ acceptionibus libellum, ante aliquot annos lingua vernacula semel atque iterum publicatum, deinde missurus, quamprimum Latina veste donatus prodierit, qui de proconsulari Asia, et Asiana diocesi quædam continet, ad institutum tuum non nihil facientia.

Tui studiosissimus et studiorum tuorum

Fautor maximus,

J. U. A.

Scripsi Londini Februarii
die 12 anno 164$\frac{7}{8}$.

LETTER CCXLIX.

THE ARCHBISHOP OF ARMAGH TO D. CLAUDIUS SARRAVIUS.

Amplissimo clarissimoque viro D. Claudio Sarravio supernæ Parisiensis Curiæ Senatori dignissimo. Lutetiam Parisiorum.

Vir Eximie,

Ad humanissimas tuas literas responsum hucusque distuli: ut Ignatianam appendicem atque Macedonici et Asiani anni explicationem, nunc primum a prælo prodeuntes, comites illi liceret adjungere. Earum utramque limatissimo tuo submitto judicio, sed ab illo animi affectu erga me libero, quem large effuseque in literis illis tuis ostendere tibi libuit. Vanissimum enim omnium mortalium me esse oporteret, si præconia illa, quibus me ornasti, ne dicam onerasti, ulla ex parte vellem agnoscere. Alexandrini vero——exemplaris (quod post Basilii M. tempora descriptum fuisse, præfatio illius quæ tibi habetur in Psalmos satis indicat) editionem (quæ a te tantopere postulatur vel flagitatur potius) urgere non cesso. Id oneris in se suscepit vir doctissimus Patricius Junius, cujus primum specimen simul cum hisce mitto. Mihi enim præter ἐργοδιώκτου officium, aliud nihil hic incumbit; nisi ut de ipsa Septuaginta interpretibus adscripta versione quid sit sentiendum, quædam adnectam Prolegomena. Interim a vobis non minus ἐκτενῶς nostri expetunt Græcam ex codice cardinalis Rupefocaldii prophetarum editionem: cujus Esaias a Curterio, et Hoseæ pars a Phillippeio in apertum prolata, ut integro frueremur opere, salivam jamdudum nobis movit. Quousque etiam in Græca, quam promiserat, bibliorum ἐκδόσει adornanda, Fronto Ducæus

fuerit progressus, scire avemus: et si quid aliud sit, quod ad Junii nostri conatus aliquid afferre possit adjumenti. Quod tuæ curæ commendat, apud quem (tuo merito) summo in honore es et pretio

JACOBUS USSERIUS ARMACHANUS.

Londini Februarii die $\frac{13}{23}$.
anno $164\frac{7}{8}$.

LETTER CCL.

THE ARCHBISHOP OF ARMAGH TO DR. DAVENANT.

Rev. Sir,

I must crave pardon of you, for detaining your books thus long; and for some expiation of my fault therein, I send them accompanied with a little discourse of mine of the solar year of the Macedonians and Asians, toward the whereof is somewhat that maketh for the illustration of the ancient astronomy. I very much desire that your astronomical tables, wherein you have taken so exceeding great pains, should be published; after you have first compared them with the tables that are in Ismael Bulliardus his Astronomia Philolaica[a], wherein you shall find some more exact, and much easier than yours are. Towards the end, I fear me, you follow Calvisius too much; who unadvisedly taketh the parallaxes out of one man's tables, and the semidiameters of the moon out of another's. For the former he borroweth from the Prutenic tables; the latter from those which are in Tycho, and that too as he found them in him printed; (which error is committed by Maginus also, in Supplemento Ephemeridum and Petavius de doctrina temporum;) and not as they are restored according to Tycho's right mind by Longomontanus, in his Astronomia Danica. And for the trial of your tables, I would entreat you, at your best leisure, to calculate anno periodi Julianæ 710. (currente anno ante æram Christianam 4004.) when the autumnal equinoctial happened about Babylon; and whether there also,

[a] Edit. Paris, ann. 1645. fol.

anno periodi Julianæ[b] 4176. (ante æram Christianam 538.) or the year before or after, there fell not out an eclipse of the sun in the morning.

Touching your uncle's (my lord of Salisbury's) book; things fell out with me very crossly. I delivered it unto Mr. Palmer, then governor of Queen's College in Cambridge, who undertook to see it there printed very correctly. But he dying afterwards, and I being at that time in the country, it was long before I could recover the copy again. And very shortly I will take order for the printing of it here in London; and send you afterwards what copies thereof you please. In the mean time I recommend you and all your good studies to the blessing of Almighty God, and ever rest

Your faithful friend and very loving brother,

JA. ARMACHANUS.

London, Feb. 14.
1647.

[b] Annus hic erat captæ per Cyrum Babyloniæ; causam quæstionis puto ex Esaiæ cap. 13. ver. 10.

LETTER CCLI.

THE ARCHBISHOP OF ARMAGH TO D. VOSSIUS.

Viro amicissimo Isaaco Vossio. Amstelodamum.

Mitto ad te Ignatianam meam appendicem, ex penu tua (ut vides) insigni accessione locupletatam. Cui adjungere visum est de Macedonum et Asianorum anno solari, dissertationem alteram: cum utriusque exemplari, meo nomine, clarissimo parenti tuo tradendo. Miseram ad eum septem abhinc mensibus literas, una cum mea De Fidei Symbolis Diatriba: quæ an ad manus ejus pervenerint, nescio. Si interpolatæ epistolæ Barnabæ apographum Romano illo codice (cujus sub finem notarum in eam epistolam meministi) descriptum, et rariorum quæ ex Gallia et Italia tecum detulisti monumentorum indiculum, mecum communicare non graveris, rem mihi pergratam feceris. Vale,

Tui studiosissimus

J. U. A.

Londini, Februarii
die $\frac{18}{28}$ anno $164\frac{7}{8}$.

LETTER CCLII.

THE RIGHT REV. JOSEPH HALL, BISHOP OF NORWICH, TO THE ARCHBISHOP OF ARMAGH.

Salutem in Christo.

GRATA admodum et manu et mente accepi heri, primatum reverendissime, a manibus honorandi plurimum episcopi Dunelmenis, literas tuas, sed et donaria longe pretiosissima, libros tuos: Deus bone! quam elaboratos quam reconditiore literatura refertos, quos stupebunt exteri, gratulabunturque authori fælicitatem hanc et otii et eruditionis: nostri vero quo tandem non possunt non erubescere, tantum virum neglectui habuisse? At, o te omni et invidia et tyrannide superiorem: quem divinior mens supra terrena quæque ita longe extulit, ut ingratissimi ævi sive incuriam sive contemptum nihil quicquam ad te pertinere sentias: illud tibi unum curæ est ut bene merearis: ilicet hoc animo resides in obscuro Lincolniensis hospitii angulo, qui totius occidentis patriarchatu dignissimum te præstitisti.

Mihi vero homini pauperculo quid tandem suppetit quod munificentiæ tuæ retribuam? Exciderat mihi pridem opella quædam, ita quidem minutula, ut me plane puduerit ejusmodi strenulam tanto præsuli obtulisse; tandem tamen eo prorupi audaciæ, ut id facerem: tu pro singulari candore tuo ignosces erroribus quibusque sive scriptiunculæ, sive authoris; qui se

Reverendissimæ paternitatis vestræ

Clientem profitetur devotissimum,

JOS. NORVIC.

E tugurio meo Highamensi,
Febr. 26. 161⅞.

LETTER CCLIII.

THE ARCHBISHOP OF ARMAGH TO THE RIGHT REV. JOSEPH HALL, BISHOP OF NORWICH.

Admodum Reverendo in Christo patri, fratrique charissimo D. Josepho Hallo Norwicensi episcopo.

QUEM tui in me amoris et judicii, antistes optime, fructum ceperim, Ignatiana appendix ista declarabit: ad quam perficiendam, et in lucem proferendam majorem mihi animum quam unquam habuissem, elegantissimas et suavissimas tuas ad me literas dedisse, non possum non agnoscere. Cum ea mitto et de fidei symbolis diatribam, et de Macedonum atque Asianorum anno dissertatiunculam; non alio a te æstimandas pretio, quam quod profectæ sunt a

Fratre tuo amantissimo et cultore summo

JACOBO USSERIO ARMACHANO.

Lond. vii°. kalend. Martias,
An. M.DC.XLVII.

LETTER CCLIV.

THE LEARNED GER. VOSSIUS TO THE ARCHBISHOP OF ARMAGH.

Reverendissimo in Christi patri, Jacobo Usserio, archiepiscopo Armachano, Hiberniæ primati, degenti hoc tempore. Cum opere de re poetica. Londini.

REVERENDISSIME ET ILLUSTRISSIME PRÆSUL,

ACCEPI dissertationem tuam de vetere Romanæ ecclesiæ symbolo, sane eruditam; quam cum iis, quæ summo bono publico adtexuisti, vocare possumus *ἀγαθῶν ἀγαθίδας*. Quod vero illa nomini meo inscripseris, nimium quantum obstrinxisti. Nam quantillus ego sum, qui tanto a viro eximium hoc beneficium accipio? Equidem gaudeo, gratiasque ago immortales, et opera dabitur, ne videaris unquam in segete ingrata hoc beneficium obsevisse. Hæc rescripsisse oportuit, simulac aureolos labores tuos conspexi. Sed initio moram injecit adversa mihi et uxori valetudo. Postea contigit, ut me compellaret vir nobilis, et eruditissimus Petrus Grotius, qui a consiliis est serenissimo principi Bohemico Philippo. Rogabat autem me, ut siquid nunc literarum in Britanniam mittere luberet ad summos viros, sua opera uti vellem: jucundissimum sibi fore, si occasione ista frueretur conspectu, et alloquio magnorum virorum, quos habet Britannia. Nec mirabitur quisquam sic esse animatum, qui sciat hoc paternum habere. Est enim filius ingentis Hugonis Grotii, serenissimæ reginæ Suecicæ ad regem Christianissimum, dum vita erat, legati. Equidem occasionem illam me amplexurum ajebam, eo lubentius, ut fidei illius eadem committerem codices paucos operis nostri de re poetica. Fortasse enim alioqui futurum, ut quod semel iterumque mihi

evenit, Harpyiæ in illos involarent, prætextu illo, quod vetitum sit legibus Anglicanis, ne libri compacti in insulam deportentur: quasi hoc etiam pertineat ad libros non venales, sed eruditis hominibus dono transmissos. Sed dum is, nunc his, nunc illis intervenientibus negotiis, iter suum differre cogitur, ecce toti menses abierunt. Ita factum, ut tarde adeo responderem: quod, pro humanitate tua, facile condonabis, præscrtim meliora posthac promittenti. Verum nimis de isto multa. Alia sunt, de quibus magis averet animus per literas colloqui: sed ulterius procudere sermonem non licet. Usque adeo exhorruit animus tristi nuncio, qui nunc mihi apportatur, dum totus sum in literis ad varios conscribendis: est is de subito excessu clarissimi viri Casparis Barlæi, philosophi, et poetæ egregii, meique, per nunc quasi duos et viginti, conjunctissimi collegæ. Avocor igitur ad solatia, prout potero, præstanda numerosis liberis defuncti. Propediem, ut confido, exsequar, quæ nunc scribere in animo habebam. Amstelodami. Postr. Januarias Styl. Jul. anni CLↃLↃCXLVIII. Qui annus ut vegetæ adeo senectæ tuæ felix sit ac prosper, Deum rogo immortalem,

Rev. et illust. nomini tuo æternum obstrictus,

GER. JO. VOSSIUS.

LETTER CCLV.

REVERENDISSIMO IN CHRISTO PATRI, AC D. D. JACOBO USSERIO ARCHIEPISCOPO ARMACHANO, ATQUE TOTIUS HIBERNIÆ PRIMATI, ISAACUS BASIRIUS S. D.

Da veniam interpellanti, reverendissime in Christo pater; siquidem id ago impulsu Cl. Christoph. Justelli. Is inpræsentiarum apparat codicem preciosum, qui inscribetur Geographia Sacro-politica, &c. in quo suburbicariæ priscæ, adeoque diœceseon veterum singularum origines delineantur, atque justi termini figuntur. In eo opere stipulatus ego sum ab eo unum integrum caput in honorem diœceseos Britannicæ, et libertatis ibidem ecclesiasticæ vindicias; capta scilicet ab octavo canone concilii Oecumenici Ephesini 1. occasione splendida. Annuit huic meæ stipulationi vir doctissimus, et antiquitatis (præcipue ecclesiasticæ) secundum tuam paternitatem callentissimus. Quinetiam, meo rogatu, episcopatum ipsum asserere sposspondit, et ni mutet sententiam, re ipsa implevit: nam episcopatus natales arcessit ab ipsa apostolica ætate: (ætate, inquam; nam de authoritate inter nos nondum convenit.) Ad hæc, (sub spe restitutionis in integrum, quam tandem implere dignetur D. O. M.) eum exoravi, suum uti opus præclarum inscribat regi nostro serenissimo magnæ Britanniæ monarchæ. Quid multa? Ipsa est in parato epistola dedicatoria: cui succedit præfatio in qua tuæ reverendissimæ paternitatis mentionem inseruit plane honorificam, uti par est. Istud totum tantum non sub prælo. Interea temporis rogavit me vir Cl. te uti suo nomine atque cum debita veneratione salutarem, simulque unicum scrupulum a te eximi sibi efflagitarem: scilicet, dum versabat ille tuum de Antiquitatibus Ecclesiæ Britannicæ doctum

tractatum, (quem a temet sibi transmissum gratus recordatur) incidit inibi in mentionem Johannis Scholastici Epiphaniensis cognominati; cui tu videris attribuere quandam canonum collectionem MS. in qua asseris fuisse insertos canones concilii Carthaginensis contra Pelagium. Ait vir doctus visos equidem a se duas canonum συλλογὰς Johanni presbytero Antiocheno scholastico attributas; in quibus isti canones Carthaginenses neutiquam comparent. Huic suæ dubitationi tuum responsum humillime postulat Cl. Justellus; ac insuper tui istius codicis MS. (si is forte tibi præsto est et eundem communicare non gravaberis) usuram petit tantisper, atque eundem ad te remittere incolumen in sese recipit. Ego autem, si apud te forem tanti, memet tibi supplicem adjungerem, illum uti tu digneris tuo velut celeusmate accendere ad bonum opus, tuisque eundem hypomnematibus in rem præsertim Britannicam, ditare. Vale, reverendissime in C. P. ac D. et ignosce παῤῥησιαστῇ, sed et Ecclesiæ vestratis filio observantissimo, atque propter eandem exulanti hic etiamnum in patria. Datum raptissime Lutetiæ Parisiorum vi°. Id. Feb. Anno ultimi temporis CIↃIↃCXLVIII.

LETTER CCLVI.

—— —— TO THE ARCHBISHOP OF ARMAGH.

Reverendissime,

Paternitatis vestræ literas 20°. Januarii ad me datas in tempore accepi, quibus si expectato serius respondeo, attribuito id quæso ancipiti rerum et temporum conditioni, non enim omni nunc tabellario æque fido. Jam vero qualem vellem latorem nactus, gratias quas multiplices tibi ex illis deberi sentio, non ultra differendas censui: illas præsertim quas ob doctissimum illum de anno Macedonico et Asiatico a te compositum et ad me dono missum libellum accepi, cui utinam legendo par essem; sed ut ingenue fatear, ingenioli mei captum superat, discipulum enim magistro, et lectorem scriptori parem requirit: Deus enim bone quam tu longe temporum et locorum inter se comparationem repetis? et ex intimis varii plane et Dædalæi operis ambagibus lectorem, me paulo in hoc doctrinæ genere eruditiorem, tanquam Ariadnæo aliquo filo se sibi reducem ostendis. Sed hunc tamen apicem non tam Scaligerum et Petavium, quam Tho. Lydiatum concollegiatum olim meum (quique de variis annorum formis librum elegantissimum, uti scis, scripsit) effugisse miror; præsertim quum æra Macedonica a pugna ad sinum Issicum in Cilicia, vel paulo post ad Arbelam, qua cecidit Darius, inchoata, ut est in ipsa Machbæorum fronte, eum latere non potuit; inde enim æram illam non in Asia modo, verum etiam in Phœnicia, totoque oriente, et Ægypto, quarum terrarum res gestæ in illis libris perscribuntur, observatam fuisse, ut ego quidem opinor, patet. Quanquam vide quæso ne quum cætera omnia præclare ipso tamen librum hunc edendi tempore peccaris. De

Paschate enim et Theophaniis, et Timothei et Polycarpi, aliorumque sanctorum exitibus et memoriis in eo agis; tempore scilicet, quo uti scis, id maxime apud nos agitur, ne qua harum et his similium ineptiarum memoria aut sensus in mundo amplius conservetur. Sed bene est quod exquisitissimus hic tuus labor Latine scriptus, omnes Europæ populos pervagabitur, et apud illos famam inveniet, ad quos mali hujus nostri contagio non pertinget.

Ad quæsitum vero meum ita, reverendissime pater, respondisti; ut non solum dubitationi meæ satisfeceris, verum etiam multa insuper eruditione de ipsa codicis Justinianæi editione, animum cumulaveris. Itaque non solum quod antea de legibus illis *ἀνονύμως* in codice positis conjectabar, id ex Antonii Augustini et Contii authoritate plane ut scire mihi videar, effecisti, verum etiam quantum lumen ex tua illa ejus emendatione, universæ jurisperitorum scholæ si quando in lucem prodierit allaturus sis, penitus declarasti. Quod vero de Ribera mones, ut quinque ejus de templo, et iis quæ ad templum pertinent, libros cum meis de tabernaculo et cultu ejus ante compararem, quam meos in lucem ederem, gratias quidem plurimas ob tam prudens et paternum consilium ago. Sed nec ego meos unquam in lucem edere, ut res sunt forsitan, institui, nec ruri positus unde doctissimi illius Jesuitæ librorum copiam nanciscar, existimare possum: si qua tamen fortuna me in eos aliquando conjecerit, legam, a te præsertim monitus, et quidem cupidissime, et inde pannum unum aut alterum purpura conspicuum, gossapinæ meæ assuendum, quam possim tecte suffurabor. Sed redeo in Macedoniam. Equidem libri tui frontem subtristis et pæne flens aspexi. Jacobi Usserii Armachani vidi, et quid, inquam ego apud me, de archiepiscopo et totius Hiberniæ primate fit? Hui: tantane tam patienter nullo certamine tolli dona sines? tantaque doctrinæ virtutis et honoris insignia, humeris illis pendentia detrahi vel diripi potius patieris? sed video quid sit; libris enim tuis tot tantisque plurimis et optimis Anglice Latineque olim conscriptis effectum esse putas, ut nulla regio tam remota sit, quæ non intelligat, nulla ætas tam sera, quæ non recognoscat Armachani titu-

lum huic operi præfixum non inquilinatus sed honoris et dignitatis tuæ esse; et recte quidem putas itaque—

——————————— Parere necesse est.
Nam quid agas quum te furiosus cogat et idem
Fortior? ———————————

Ne multa;—ideo detractus tibi titulus tolerabilior, ut opinor, est, et esse certe debet, quod qui se major est, suum sibi non nisi per ludibrium relictum esse sentiat. Vale, Reverendissime, et benedictionem tuam mihi impertias quæso.

Paternitatis tuæ omni amore filius,

Obsequio vero servus,

T. R.

April. 3. anno 1648.

LETTER CCLVII.

MR. ARNOLD BOATE TO THE ARCHBISHOP OF ARMAGH.

May it please your Grace,

I have not yet received your last packet, because that the messenger by whom such things use to be sent, was gone a few hours before it came to my brother's hands, as he writes to me, so as he was fain to keep it lying by him until his return: when it cometh, I shall not fail to distribute your treatises according to your order, and to give you an account of it. I have recovered, out of the King's library, by the humanity of the fratres Puteani, all the pieces desired by you; but the title of the first is mistaken in the Oxford catalogue, not being De mensibus Atheniensium et Lacedæmoniorum, but Athen. et Romanorum. Whereof your Grace may not doubt, because those same treatises, which in that catalogue do immediately precede and follow, do also precede and follow that De mensibus Ath. et Rom. all being bound up in one and the same volume; as likewise the second Indiculus mensium desired by you, and a great many other treatises to boot. And to make this appear the more clearly to you, I will set you down several of those treatises preceding that first Indiculus mensium.

Μενάνδρου καὶ Φιλιστίωνος σύγκρισις. Ἀποφθέγματα διάφορα. Περὶ ἡλικιῶν ἀνθρώπου. Πλουτάρκου ἐκλογὴ περὶ τῶν ἀδυνάτων. Then follow the two named by you, Πυθαγόρου παραινέσεις, and Ἑπτὰ σοφῶν ἀποφθέγματα; and immediately after,

Μῆνες Ἀθηναίων καὶ Ρωμαίων.

	Januarius[a].	Μουνχιών.	Μάρτιος.	
	Februarius.	Θαργηλιών.	Απριλιος.	
	Martius.	Σκιρροφοριών.	Μαΐος.	
	Aprilis.	Εκατομβαιών.	Ιούνιος.	
	Maius.	Μεταγειτνιών.	Ιούλιος.	
	Junius.	Βοηδρομιών.	Αὔγουστος.	
b.	Augustus.	Μαιμακτηριών.	Σεπτέμβριος.	
a.	Julius.	Πυανεψιών.	Οκτώβριος.	
e.	November.	Ανθεστηριών.	Νοέμβριος.	
c.	September.	Ποσιδεών.	Δεκέμβριος.	Ἐν αὐτῷ γὰρ ἡ τροπὴ τοῦ ἡλίου γίνεται.
d.	October.	Γαμηλιών.	Ιανουάριος.	Καὶ ἐν αὐτῷ οἱ γάμοι ἐτελοῦντο.
f.	December.	Ελαφηβολιών.	Φαρουάριος.	

Next unto this follow the two treatises mentioned by you; Πάθη τῶν λέξεων, and περὶ μουσῶν. And after them, Μῆνες αὖθις Ἀθηναίων καὶ Ῥωμαίων, Μακεδόνων, Ἑβραίων, Αἰγυπτίων, Ἑλλήνων.

Αθηναίων.	Ρωμαίων.	Μακεδόνων.
Μουνυχιών.	Ιαννουάριος.	Λιγόκερων.
Θαργηλιών.	Φαρουάριος.	Υδροκύος.
Σκιρροφοριών.	Μάρτιος.	Ιχθύες.
Εκατομβαών.	Απρίλλιος.	Κρίος.
Μεταγειτνιών.	Μαΐος.	Ταύρος.
Βοηδρομιών.	Ιούνιος.	Δίδυμος.
Πυανεψιών.	Ιούλιος.	Καρκῖνος.
Μαιμακτηριών.	Αὔγουστος.	Λέων.
Ποσειδεών.	Σεπτήμβριος.	Παρθένος.
Γαμηλιών.	Οκτώβριος.	Ζυγὸς.
Ἀνθεστηριών.	Νοέμβριος.	Σκόρπιος.
Ελαφηβολιών.	Δεκέμβριος.	Τοξότης.

Εβραίων.	Αἰγυπτίων.	Ελλήνων.
Σαβάθ.	Τυβὶ.	Αἰτναῖος.
Αδὰρ.	Μακὲρ.	Περίγ[b].
Νεσσαλὶ.	Φαμινὼθ.	Δίστρος.
Ιὰρ.	Φαρμουθὶ.	Ξανικὸς.

[a] These Latin words, sunt a recentiori manu, uti vel primo statim aspectu liquet."

[b] I know not what to make of the last figure, and therefore I have expressed the shape of it as near as I could.

Ψεθουὰν.	Πάων.	Αρκμίσιος[c].
Θαμνὲ.	Ταυνὶ.	Δαίσιος.
Αβ.	Επεφρὶ.	Πάνελλος.
Ελοὶλ.	Μεσωρὶ.	Λῶος.
Θεσρὶ.	Θυσύθ.	Γορπιαῖος.
Μορσουὰν.	Φαιωρὶ.	Υπερβηλαῖος.
Καλεὺ.	Αθυρὶ.	Δῖος.
Τιβὴθ.	Κοιάκ.	Απελλαῖος.

After this Indiculus followeth *περὶ γένους Ἀριστοτέλους*, and the other two treatises mentioned by you. As for the next three treatises desired by you, I have written them apart, being too big to be inserted in a letter.

Nihil unquam in vita fœdius scriptum vidi, neque pluribus aut majoribus erroribus scatens, præsertim in vocalibus ac diphthongis, quare vix ullæ sunt, quas non inter se permutet, non modo ο ac ω, et ι ac η, sed et αι ac ε, æ ac ι, οι ac ι, υ ac ει, eaque——omnia non semel aut iterum, sed innumeris in locis, ac quidem persæpe bis ter-ve in unica voce. Præterea abbreviaturis quamplurimis ac difficillimis adeo iste scriptor refertus est, ut non nisi post multam ac diutinam considerationem quicquam in iis dispicere potuerim. Tandem tamen sic satis fœliciter me extricavi, ac sublatis erroribus, qui per se evidentes erant, eos tantum reliqui, de quibus aliqua poterat esse dubitatio, ibi quoque appositis semper verioris scripturæ conjecturis: quod ipsum in abbreviaturis quoque[d] (exceptis nonnullis facilioribus, quas compendii gratia retinui) a me præstitum est; quarum quotcunque assequi non potui, ita prorsus eas adumbravi, quomodo se habeat in principali scripto, servatis omnibus iisdem ductibus et lineamentis, quo res divinatu facilior tibi esset. Quantum ad Ignatii Iambos, charactere scripti sunt adeo minuto ac deformi, ac tot præterea cum abbreviaturis, ut postquam eos multum ac diu acerrima cum attentione versaveram, plurimæ adhuc voces superessent, de quarum lectione penitus desperabam. D^ns^ autem Blondellus, a quo hic

[c] *ἀρτεμίσιος*, sed planissime scriptum est *ἀρκμίσιος*.

[d] Præter innumera ista exscriptoris errata, permulti præterea occurrunt crassi solœcismi et barbarismi, ab ipso, ut videtur, autore: in quibus nihil mutavi, virgulam tantum iis subduxisse contentus.

auxilium speraveram, pauciora meipso in istis se discernere fatebatur; neque quenquam mihi indicare poterat, a quo adjuvari possem. In hisce difficultatibus versanti commode supervenit D. Justellus, qui, re intellecta, duxit me ad quendam Coquum, Græcæ linguæ magistrum, transcribendis regiæ bibliothecæ manuscriptis sæpius ab ipso Justello aliisque adhibitum, qui negotium id in se suscepit, ac feliciter perfecit: pro qua opera coronatum ipsi dependi. Præivit autem mihi suo isto labore ad extricandam Pseudo-Hippocratis epistolam, eodem prorsus characteris genere eademque manu descriptam, in cujus vera lectione assequenda sic quoque non parum desudandum fuit.

Georgius is not so much as begun to be printed, nor they will not begin to print him this half year yet, because that the Latin translation, which is to be printed with him, per columnas, will be ready no sooner. And Mr. Cramoisii, the printer, being intreated by me to let me see the copy, for to compare that catalogue of the high priests, refused it: but Mr. du Puis hath promised me to get it done by the means of Fabrottes. He hath also borrowed for me, out of the library of Monsieur de Thou, his nephew, the manuscript of Bertramus, which I to one have given yesterday to transcribe (I for to compare the manuscript with it) after I had employed two or three days in vain, for to get a printed copy, to buy or to borrow. I never saw Sirmond yet (having caused your treatise de symbolis to be given him by a third person) and therefore I thought it best, for the borrowing of the Fasti Idatiani, to employ some body that hath some interest in him; and having found that Monsieur Heraldes hath so, I have prayed him to do the business, which he hath undertaken, and to give me an account within a few days.——Monsieur Justel having understood of me, that you have some of Ephrem's Works in Syriac, hath given me the enclosed note, praying you to let him know, which of them they be you have. He is going to reprint his Codex canonum, with many other collections of the same

nature; several whereof were never printed before. Thus humbly kissing your Grace's hands, I rest,

Your most humble and most affectionate servant,

ARNOLD BOATE.

Paris $\frac{15}{25}$ Aprilis.
1648.

D. S. EPHRÆM SYRO EX HEBED IESU SOBENSI EPISCOPO DE CATALOGO SYRORUM SCRIPTORUM.

Ephræm magnus, qui Syrorum propheta cognominatus est, commentaria confecit in libros Geneseos, Exodi, et sacerdotum; item in librum Josue filii Nun, Judicum, Samuelis, et Regum, Davidis, Isaiæ ac duodecim Prophetarum minorum, Jeremiæ, Ezechielis, atque beati Danielis. Extant præterea ejusdem opera de Ecclesiæ fide, nec non Sermones, Carmina, Elegia, Hymni; ac Totum defunctorum officium, Theses de literis alphabeti, Disputationes contra Judæos, Manichæum, Bardesanem, Marcionem, et Philetum, et Hypetum, demumque Dissolutio impietatis Juliani.

LETTER CCLVIII.

DR. LANGBAINE TO THE ARCHBISHOP OF ARMAGH.

My Lord,

I have lately read Mr. Cressy, the late dean of Leighlin, his Exomologesis, who in his 27th chapter, informs, that "in[a] his hearing one of the most learned Protestant prelates in the king of England's dominions (quoting your grace in the margin) professed, that whereas he had had, of many years before, a design to publish the New Testament in Greek, with various sections and annotations; and for that purpose had used great diligence, and spent much money to furnish himself with manuscripts and memoirs," &c. I humbly desire to be informed from your lordship how much of truth there is in that report; and whether you collated the manuscripts in our public library? I have in some part made inquiries upon some suspected or doubtful places, and it was in my thoughts to have gone through the whole; which if by your lordship's pains, or means, it hath been done already, I should be loath actum agere. Together with the Greek, I would have compared that venerable Latin manuscript of the four Gospels in the Bodleian, which is writ in fair large letters, (partly Saxon) in a continued order, without distinction of words; which seems to promise some considerable variety: for I find in Matthew, chap. XX. after the words, "Sicut filius hominis non venit ministrari sed ministrare, et dare animam suam redemptionem pro multis;" these added, (I know not whether according to any other

[a] Pag. 178.

Greek or Latin copy) " Vos autem quæritis de modico crescere, et de minimo minui." I would likewise willingly know whether your lordship be not of opinion, as I profess I am, that the additional passage (which Robert Stephens says he found in two of the most ancient manuscripts, and Beza in one of those which he used) concerning the man whom our Saviour is said to have seen working upon the Sabbath,[b] &c. have not been infarsed (dolo malo); whether by the Marcionites, as Grotius, or some others; and in general, what we may think of those many various lections, of which we know the books of the New Testament afford more store than most other writings. I do not expect your lordship should undergo so much trouble, as to give me any account in writing; but I have taken this occasion to mention so much of my own desires, hoping when I shall wait upon your lordship in person, to receive that satisfaction in these, as I have done in others of this kind. For whose health and happiness I shall, according to my bounden duty, ever pray; and humbly beg the like from your lordship in behalf of

Your Grace's most humble servant,

To be commanded,

GERARD LANGBAINE.

Queen's Coll. Apr. 24.
1648.

[b] Luke, chap. 6.

LETTER CCLIX.

THE ARCHBISHOP OF ARMAGH TO D. ALEXANDER MORE.

Admodum Reverendo in Christo fratri, D. Alexandro Moro Genevensis ecclesiæ pastori dignissimo.

Recte omnino judicasti, vir eximie, a doctissimo simul et prudentissimo Exoniensi episcopo primum scriptæ fuerint istæ literæ, quibus deinde, multum rogatus, nomen quoque meum non illibenter apposui; etsi enim per leges regni nostri matrimonium ita illegitime initum et consummatum (quicquid de eo apud vos demum statueretur) rescindi non potuisse minime ignorarem: exempli tamen interfuturum existimabam, ut ab Ecclesia et republica vestra severioris disciplinæ observantissima legi Dei tam adversum crimen non plane dimitteretur impunitum. Quod quidem tam candide a reverendo cœtu vestro fuisse acceptum, magnopere sum gavisus. Summum illum amorem literis etiam contestantibus, quem inter eos esse decebat, qui sunt et *συγκληρονόμοι καὶ σύσσωμοι* atque earundem pretiosissimarum promissionum *συμμέτοχοι*, neque in nulla felicitatis meæ parte ponendum duco, quod hac occasione ad amicitiam tuam mihi factus sit aditus, cui aliquantum firmandæ Ignatiana a me edita hoc tempore misissem, nisi libri moles obstitisset, ne tamen prorsus *ἀσύμβολος* ad te accederem, leviculam hanc de symbolis Diatribam literis hisce comitem visum fuit adjungere. Quam tu ex mittentis affectu æstimabis qui est ex animo

Frater tui amantissimus, et in Christi

Ministerio conservus devinctissimus,

JA. USSERIUS ARMACHANUS

Scripsi raptim Londini xvi. Kalend. Julii, anno M.DC.XLVIII.

LETTER CCLX.

THE ARCHBISHOP OF ARMAGH TO THE LEARNED JOHN GERARD VOSSIUS.

Viro Clarissimo mihique amicissimo Johanni Gerardo Vossio. Amstelodamum.

Vivo adhuc, mi Vossi! Si vivere dicendus est qui ad calamitosissima et flagitiosissima reservatus tempora, ea quotidie spectare cogitur, quorum animus meminisse horret, luctuque refugit. Inter quas continuas ærumnas et illo animi angore me subinde confici dissimulare non possum; quod ita ego te neglexerim, ut pro eximio illo artis tuæ Poeticæ thesauro nulla a me relata, ac ne habita quidem aut acta fuerit gratia. Ante annum, et quod excurrit appendicem meam Ignatianam ac de Macedonum ac Asianorum anno solari dissertationem mittere ad te memini; sed quid tantilla illa ad justos hosce Poeticæ tuæ, tanta diligentia et industria elucubratos, commentarios? Majoris fortasse operis, et pretii, usus certe aliquando uberioris, futuri sunt Annales nostri sacri: cum Asiatico, et Ægyptiaco, et Olympiadum exordio usque ad Vespasiani imperium, ex scriptoribus exteris, deducto chronico. Quamprimum opus absolutum fuerit (quod ante finem proximæ æstatis futurum spero) censendum ad te sum missurus: si lucis hujus usuram sævitia temporum tantisper mihi permiserit. Interea literarum harum latorem D. Johannem Priceum, insignis eruditionis, et probitatis virum (quem ex scriptis notum tibi esse non dubito) et sui præcipue, et mei etiam (cui amicissimus est) causa, sinu complexuque tuo recipe; et me, licet id parum commerentem, amare non cessa.

Tui cupidissimus

JA. USSERIUS ARMACHANUS.

Londini, xvii. Kalend. April. anno 164⅝.

LETTER CCLXI.

THE ARCHBISHOP OF ARMAGH TO THE REV. DR. HAMMOND.

Good Doctor,

I received heretofore, by your direction, from Mr. Allestree, the Greek passage of Irenæus, and yesterday your most accurate descanting upon the same, for which I return you very hearty thanks, being very glad also to understand by your letter of the 20th of August, therewith received, that you have a thought of making an entire dissertation for the vindicating of Ignatius his epistles: which together with your treatise of Episcopacy in Latin, enlarged with such additions as you mention of Act. cap. XX. and the Ancyran Canon, I hold would be to exceeding good purpose. The new title wherewith you were dubbed, of Sir Knave, is in the railing book writ expressly against Desiderius Heraldus; which having but looked on, I sent to young Heraldus, the author's son, who hath not hitherto restored the same to me. I pray God to bless you in all your godly endeavours; in whom I ever more rest,

Your very loving brother,

JA. ARMACHANUS.

Rigate, in Surry,
Apr. 30. 1649.

LETTER CCLXII.

THE LEARNED ISAACUS GRUTERUS TO THE ARCHBISHOP OF ARMAGH.

Reverendissimo doctissimoque viro Jacobo Usserio archiepiscopo Armachano S. P. D. Isaacus Gruterus.

Vix egressus eram adolescentiæ spatia quæ sub ferula eruditur, cum inter ea te nomina excepi, ad quorum venerationem se componebat jam tum ætatis impetus, sola virorum ingentium veneratione commendari solitus, juventa maturior, etsi turbato sæpius ob domestica ex fortunæ variantis arbitrio impedimenta profectu, tenui tamen et velut caliganti in graviores literas prospectu accessi ad tui admirationem propius; in magnam felicitatis partem deputaturus occasionem, quæ epistolicæ compellationi viam panderet. Et videtur ex inopino oblatum, in quo fatigata vane exquirentis anxie consilia. Invado igitur qua desideriis meis operam spondet nobilissimi Boswelli expeditum literas amantibus obsequium. Neque præmunio ulterius hanc scriptionis licentiam, ne aut modestiæ tuæ inimica, aut fronti meæ insueta meditari iis dicar, quibus aliunde haud innotui, longe dissidens a molesta ambitionis pompa, simplicitatis perditura pretium apud virtutis istius æquos æstimatores. Præter illud, quo apud eruditos hujus seculi clarus jamdiu emeruisti tacitam et nunc calamo mandatam ex me reverentiam, Savilii impulit recordatio, ex paucis in lucem editis, quæ videre et legere mihi contigit, hausta. Putabam enim animadvertisse familiariter te cum nobilissimo viro et nunc ad beatos translato consuevisse. Ejus in Tacitum notas, nunquam Latine lectas, nupere vertere Romano sermone cœpi. Prælo destinatis sua designavi prolegomena cum eo, quod tantas virtutes decet,

elogio. Sed quia homini lectionis angustæ quædam ex libris innotuerunt, pauca ex amicorum sermonibus, multa fugiunt, cumque nancisci haud licuerit, unde plenioris adjumenti spes erat facta, optem tua opera scire quid scripserit, otii, in fallor, religiosus dispensator, editum inéditumve. An spes sit vindicandi a bibliothecæ situ, quæ plurima in omni scientiarum genere elucubrata vidisse testatur quisquis autor est præfationis in Germania prefixæ[a] libello de militia Romana, Latinitate donato; sed cujus diu est cum nulla prostant exemplaria. Audio vivere filiam ejus, unicam amplissimarum fortunarum hæredem in provincia Cantium dicta. Vereor an falso rumor id auribus meis insinuaverit, aditusne ad eam per consimiles literas (Latine enim scire narrant) detur, quæso effice ne me lateat, si opis fuerit tuæ, meditantem ea, quibus vir apud Belgarum et alibi eruditos plerumque ignotus celebretur; si modo præstare id queat præconii nostri exilitas. Depuduisse fors videbor multis alios ex se æstimantibus, non tibi, qui literarum nomine et defuncti illud quicquid est molestiæ exhaurire non defugies et perscribere ex vero cognita. Diriges autem quæ mihi destinaveris ad nobilissimum Boswellum, cujus beneficio hæ Londinum transmittuntur. Vale, vir reverendissime, et æquus esto negotium faces senti; qui quodvis obsequium libentissime tibi debiturus sum ea——facilitate tantique officii nomine. Hagæ-Comitis in Batavia. Postridie Idus Julias. CIↃIↃCXLIX.

Paratas hasce et jamjam per nobiliss. Boswellum curandas amicus meus Ecclesiæ Anglicanæ apud Batavos minister in Britanniam transfretaturus secum sumpsit. Cum eo brevi redituro tutissime habere potero responsum, si meruisse illud licuerit.

[a] Anno 1601.

LETTER CCLXIII.

PETRUS SCAVENIUS TO THE ARCHBISHOP OF ARMAGH.

Vir Illustrissime ac Reverendissime,

Non indignaberis, quod hac epistola tuas interrumpam curas quibus immortalitatem emis. Me ad scribendum inducit summa tua humanitas, quæ inter cæteras tuas virtutes et egregias dotes familiam ducit. Tanto enim favore non dedignatus es, me, dum degerem in Anglia, isto bonarum artium emporio celeberrimo, et ingeniorum felicissima altrice, complecti, ut in æternum non desint hujus rei monumenta; me non solum in tui consortium et colloquium, (quo nihil gratius) benigne admisisti, sed etiam de variis rebus movisti sermones, mea studia comprobasti, et quod nimium est, consiliis et reipsa meos conatus promovisti. Hac fretus fiducia, non erubesco tuum de itinere meo Constantinopolitano exposcere consilium, quod mihi instar oraculi erit, et norma mearum rerum gerendarum. Non me latet, quanta peritia rerum orientalium et cognitione librorum MSS. præsertim Græcorum (quorum præcipuos et summa cura inquirendos nominasti, mihique sponte obtulisti eorundem catalogum) fretus, melius tum publicæ, tum privatæ utilitati visa occasione prospiciam; fateor ingenue me nullum alium ob finem iter suscipere, quam ob bonum reipublicæ literariæ, quantum in me est, cujus haud minimam partem promittit notitia harum linguarum, ignorantia nos in multis titubare facit. Nec deerit veritatis aliquod lumen in vetustioribus hujusmodi MS. si nostram sententiam contra adversantium

imposturas illustrare possumus; et tanti majori studio nobis erit incumbendum hisce laboribus, quanto majus et firmius præsidium inde pro fulciendis suis opinionibus quærunt adversarii; quod jam Romæ manifestarunt, publicando illud MS. Arabicum, vetustissimum, ut ferunt, ex quo sua dogmata infallibiter stabiliri et demonstrari, nostraque perspicue et solide confutari stolide credunt. Operam perdo hæc exaggerando, cum dudum tibi satis superque cognitæ fuerint hæ linguæ ut et commoda inde promanantia; quocirca nullus dubito quin me pro more tuo tibi devincias, tuumque consilium mihi benigne communices, præsertim cum hac occasione me aliquando idoneum reddas inserviendo reipublicæ literariæ, et hæc aliaque tua mihi collata benefacta publicis et privatis tabulis consecrando. Catalogum librorum celeberrimi D. Scioppii præstantissimo D. Hachio misi, qui tibi, si ita placuerit, eundem conspiciendum præbebit. Doleo ipsius sortem, qui jam in extrema senectute squalide degit, aliorum addictus gratiæ. Graviter laborat febri continua, et fere nulla spes recuperandæ pristinæ saluti relicta est. Opera ipsius non parum noxæ adferent parti adversæ, ita ut divina fere providentia id fieri cernamus, quomodo tanti viri nolentes volentes coguntur assentiri sanæ doctrinæ, suamque ac falsam respuere. Latitant hinc et inde in Italia summi viri, quorum opera posthuma aliquando monstrabunt, quantum potior pars Catholicæ Ecclesiæ abhorreat a suo capite, et a plurimis canonibus sibi pro articulis fidei obtrudi solitis. Summa cum admiratione audiri R. P. Fulgentium Venetiis degentem, olim socium R. P. Pauli, qui historiam Concilii Tridentini sub nomine Petri Soavez Poloni conscripsit: mirum dico, quam aperte et solide loquutus est de vitiis et falsis opinionibus in Romanam Ecclesiam introductis. Nec minus ab ea dissentit Jul. Clem. Scotus ex illustri comitum Scotorum familia oriundus, dudum Jesuita, jam vero infensissimus istius ordinis inimicus, quorum scripta maximum ponderis habebunt in adversariis. Nimium hac epistola excurro, vir magne, veniam audaciæ in scribendo, et, quod superest, Deum immortalem precor, velit T. rev. dign.

diu incolumen in sui nominis gloriam totiusque Reip. literariæ emolumentum conservare; mihi meisque rebus fave.

Patavii Antenoris,
19. Oct. st. n. 1649.

LETTER CCLXIV.

THE LEARNED ISAACUS GRUTERUS TO THE ARCHBISHOP OF ARMAGH.

Viro Maximo Jacobo Usserio Archiepiscopo Armachano, Hiberniæ Primati S. P. D. Isaacus Gruterus.

Non passus sum me abripi affectu, virtutes tuas si non æstimare saltem venerari nescio, cum mihi nuper apud te calamum feci pararium. Neque ex alto nunc causas arcesso, quæ necdum consumptæ, fiduciam sustinent fore ut et secundæ allocutioni sua venia sit, interiorem tantæ eruditionis, in perspecta multis humanitate, cultum meditanti. Eorum quæ tunc scripsi, alia tempus mutavit intermedium, alia integram officii gratiam habent, si vel partem desiderii nostri expletam imputare liceat tuæ benevolentiæ. Savilii enim filiam, Sidleijo cuidam olim nuptam, obiisse narravit mihi nobilissimus Boswellus; vir non aliis magis virtutibus, quas plures benignior indulsit natura, quam literarum patrocinio illustris. Quid vero Savilianæ industriæ ineditum servent alicubi scrinia chartacea, non aliunde quam ex te melius constare mihi posse videtur, cum doceant scripta tua propriori vos familiaritate coaluisse. Illud ergo repetere ausus sum hoc epistolæ compendio, explicatum forte olim uberius, ut in concilianda istius rei notitia gratificari velis homini extero, in magna felicitatis parte habituro per istud obsequium posse tibi commendare quamcunque affectus sui operam, testem positi non apud ingratum beneficii. Vale.

ISAACUS GRUTERUS.

Hagæ-Comitis. 26. Feb. iv. Calendas Martii. CIↃIↃCL.

LETTER CCLXV.

P. SCAVENIUS TO THE ARCHBISHOP OF ARMAGH.

Vir Illustrissime et Reverendissime,

Nihil gratius mihi accidere potuit, quam tuas literas, iisque inclusa mandata accipere. Totus fui in ea exequendo, ut tuæ petitioni, et meo voto recte satisfecisse viderer, sed nescio quo fato res hic aguntur, ut semper objiciantur tantæ remoræ, et prætextus, quibus suas res ornare allaborant, quibus alienæ parum curæ sunt, et qui potius nomine, quam reipsa, aliis inservire cupiunt; divites, ut aiunt, promissis, et tardi vel seri in fide data servanda. Clarissimus dominus Holsteinius infinitis destrictus negotiis, (nam censor est librorum qui hic typis mandantur) merito fugit hunc laborem, quippe immensum, quem requirit vel descriptio vel collatio hujus MS. cum excusis codicibus. Codex enim est antiquissimus, hinc et inde mutilus, ut interdum Œdipo opus sit sensum indagare. Promisit tamen se missurum parvulas aliquot varias lectiones, quas successive sparsim in unum vel alterum prophetam notavit, et excusavit se non posse ipsum codicem mittere, eumque periculis tanti itineris exponere, cum hoc modo sibi odium eminentissimi domini cardinalis facillime conciliaret. Magna pars vitæ Christianæ Fastidii episcopi Britanni excusa est, et spes est eum tractatum adhuc lucem visurum, cum inter D. Augustini opera non integre reperiatur, sed ejusdem saltem sparsim fiat mentio. Sub prælo sunt, edente Hostenio, fragmenta quædam conciliorum, et fasciculus quarundam epistolarum antiquarum, in quarum numero legi responsum imperatoris ad Leonem magnum, quod nullibi impressum reperitur. In bibliothecæ

Vaticana maximus certe est thesaurus librorum MS. nec ubivis obviorum, quos saltem per transennam inspicere nobis licet. Pessime nostris rebus consuluere ii, qui antehac quædam descripsere, ac postea Romanis invitis et innominatis publicarunt. Nec desunt, qui inde tela quæsivere, quibus ipsos confodere, ac ita proprio ense ipsos necare studuerunt. Hoc modo Itali male remunerati, cautiores ac difficiliores in communicando exteris sua mysteria evasere. Doleo mihi vix tantum temporis superesse, quo obiter possum lustrare omnes bibliothecas hujus urbis. Chronicon Georgii Hamartholi nondum lucem vidit, typis tamen paratum servatur a domino Leone Allatio. An exstant plura in MSS°. codice de sibyllimis oraculis, quam in excusis, ob angustiam temporis jam non licet inquirere. Sequenti septimana cum Domino Leone Allatio diligentissime perscrutabor, et prima occasione de singulis perscribam. Nova quæ in re literaria hic occurrunt a præstantissimo domino Hachio intelliges. Quod superest Deum supplex rogo, velit tuam reverendissimam dignitatem diu incolumen servare in emolumentum totius reipublicæ literariæ. Tu vir magne, vale, meisque rebus fave.

Tuus humillimus,

PETRUS SCAVENIUS.

Romæ 26. Mart. st. vet. 1650.

LETTER CCLXVI.

PAULUS TESTARDUS TO THE ARCHBISHOP OF ARMAGH.

Venerando Præsuli, Domino Jacobo Usserio archiepiscopo Armachano, totius Hiberniæ primati illustrissimo Paulus Testardus ecclesiæ reformatæ Blæsensis pastor. S. P. D.

Venerande Præsul,

Nomen tuum suavissimæ in Ecclesia Christi fragrantiæ, integerrimam tuam virtutem, quam nulli inquissimo etsi sæculo non revereantur, atque eximia scripta, quibus orbem ditasti, quorum qua potui diligentia quæsitorum partem magno cum gaudio obtinui, jampridem impensissimo studio, summaque veneratione colo: dignitatis tuæ sententiam, quæ possit esse, de opusculo quod, sollicitante etiam ante annos septemdecim domino Johanne Brooks, qui tibi, video, non est ignotus, ex disciplina τοῦ Μακαρίτου Cameronis edidi, turbarum ob Arminii remonstrantiam excitatarum occasione, ut qua ratione virus quantum in ea est vir iste celebris ab ecclesiis nostratibus propulerat, omnibus communicarem, eademque opera aliquam evangelicos omnes conciliandi rationem saltem pro modulo insinuarem, cui opusculo et lis mihi mota a reverendis viris D. D. Molinæo, Riveto et Spanhemio, sed jam, Deo gratias, uti spero pacata, coegit addere elucidarium εἰρηνικῶς apologeticum, adeoque S. de hoc additamento, noscendi flagranti desiderio teneor, amicos rogavi eam ut exquirere vellent, ipse et dignitatis tuæ fores pulsassem exquirendæ gratia, nisi manum injecisset tenuitatis meæ conscientia. At jam, venerande præsul, accipio ab eximio viro domino Colladonio et exhibitas tibi

scriptiunculas meas, quas ad dominum Leche ea mente misi, et sperandam a te earum censuram, et me etsi valde ignobilem tuæ dignitati non prorsus ignotum, imo nec prorsus benevolentiæ tuæ expertem. Non hærebo sane diutius sic monitus, quin ipse venerationem meam dignitati tuæ exhibeam, vota pro ipsius in præsentibus procellis solatio significem et ardentissima et constantissima, sententiam tuam de mea, quæ de gratiæ Dei in Christo cum particularitate, tum universalitate distinctius ex utroque jam memorato scripto agnoscenda est, de animo, deque facto pro occasione rogem, quia forte ea res in synodo nostra nationali poterit novæ considerationi subjici, importunæ rogationis pœnam deprecor, gratias quantas possum humanitati tuæ et caritati agam, meque totum tuæ dignitati devinctum et addictum summa cum humilitate profiteor. Vale, venerande præsul, teque per multos annos Ecclesiæ suæ, quantum restaurandæ! incolumem præstet Deus optimus maximus. Dat. Blæsis iv. Non. April. an. MDCL.

Venit in mentem et addere, consulturam et Ecclesiæ Anglicanæ et nostratibus tuam dignitatem, si quid probaret scribere, quod nonnullos Anglis multis apud nos agentibus circa vocationem nostram, et celebrandam nobiscum sacram eucharistiam scrupulos eximeret, imo et quo sunt statu utendam totam Ecclesiæ apud nos consuetudinem, a quo pietatem tuam non abhorrere sum persuasus, qui et Anglicanæ parte magna vidisti consuetudine uti * * * * in Anglia non trepidavissem.

LETTER CCLXVII.

CHRISTIANUS RAVIUS TO THE ARCHBISHOP OF ARMAGH.

Viro Reverendissimo celeberrimo, illustrissimoque Jacobo Usserio Armachano, &c. Patrono suo ætatem colendo Christianus Ravius Berlinas, S. P. D.

Quamdiu incertum iter meum erat, tacere, quam epistolio meo molestus esse volo, præsul eminentissime. Statim atque Amstelodamum veni, secundo Februarii stylo veteri, serenissimæ reginæ indicabam adventum: illa statim jubet mihi numerari mille Joachimicos, et plus etiam, si opus habeam. Secundo Martii cambium Holmiæ signatur. Tricesimo Martii mercator acceptat hic collybum, et obstringit se ad præscriptum solutionis terminum quatuordecim dierum. Sic decimo tertio Aprilis stylo novo accepi mille Joachimicos; et paulo post ducentos amplius: summam trecentarum librarum Sterling. Redemi totam R. Man—typographiam una cum matricibus et quos vocant ponzonis omnibus. Habeo jam duodecim genera typorum Ebraicorum: habeo et Græcos et Latinos fere totidem. Curo fieri et alia: sed cætera rejicio in id tempus, quo me sistere gratiosissimæ meæ Dominæ possim. Res meas jam omnes deposui in navem, quæ cras, bono cum Deo, solvet, nauta et ego secuturi ad diem-Martis proximum, ita enim nauta promittit. Rediit Heinsius junior a regina. Cl. Salmasius incertum an hac æstate abeat. Reginam incipere convalescere, scripsit Cl. Vossius; expectabatur idem hac æstate redux, sed morbo reginæ præpeditus non veniet. Interim τοῦ μακαρίτου Vossii de scientiis opus apud Blauium prodire potest. Amicus et——civis meus Georgius Gentzius ex oriente tandem redux multa affert spolia, et evasit doctis-

simus. Abscondit se et sua, aitque sibi velle et suis musis patriæ prædia repetere—plus requiei veræ, quam ex ullo splendore officii, et plus reditus, quam ex luculenta p— Blondellus huc vocatus in locum Vossii nondum venit, proxime tamen expectatur. Schurman et ipsa dicitur a regina vocata, renuere tamen. Multæ fuere in Suecia turbæ. Cartesii sepulturam, quæ cum non esset pro voluntate reginæ splendida, non secuta est.—quod alias cohonestatura fuerat præsens. Hac æstate nondum coronabitur regina. Meum desiderare adventum affert Jansonius Jansonii bibliopolæ nostri filius, ibi uti reginæ typographus regius. Opus tuum, eminentissime præsul, quæso et oro, dedices reginæ nostræ et nihil timere habes ob eam dedicationem: non mirabuntur vestri senatores, eruditissimum præsulem eruditissimæ reginæ et alteri Elizabethæ Anglicæ aut angelicæ dedicare opus summæ eruditionis, qua illa delectetur, cum vestri Martis alumni sint.————et si Deus me salvum in Sueciam deduxerit, inde lætiora quæque expectando me, quod facis, amare perge. Ἐρρῶσο.

Amstelodami 3. Maii, 1650.

Communes nostros amicos, patrone venerande, cum te salutatum, ut solent, venierint, Seldenum, Patr. Junium, Des Euwes, Leigh, studiorum meorum fautores, meo quæso nomine et devotissime salvere jube et ipse, ut valescas, cura diligenter.

Mitto serenissimæ reginæ effigiem.

LETTER CCLXVIII.

THE REV. DR. HAMMOND TO THE ARCHBISHOP OF ARMAGH.

My Lord,

I must not omit to render my most humble acknowledgments for the favour of your last book of Chronology, added to the many former obligations laid on me by your grace. I could not but smile when I was of late required by the London ministers to answer the objections which you had made to the epistles of Ignatius. The printer will shortly give you an account of the return I have made to it. I find now in another caviller against those Epistles, a testimony out of St. Jerome: "Ignatius[a] vir apostolicus et martyr scribit audacter, Elegit Dominus apostolos qui super omnes homines peccatores erant." which I find not in his Epistles. Doth your grace remember any thing of it? If it be not troublesome, I beseech you impart one word concerning it to

Your most humble servant

H. HAMMOND.

May 16. 1650.

[a] Dial. 3. contra Pelag.

LETTER CCLXIX.

DR. LANGBAINE TO THE ARCHBISHOP OF ARMAGH.

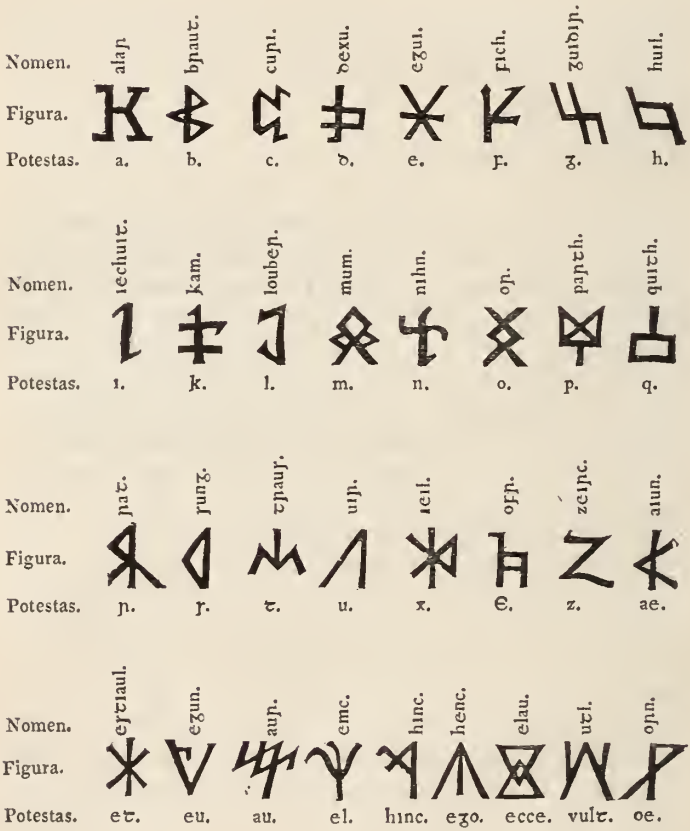
To the Most Reverend, and his much honoured lord and patron, James Lord Archbishop of Armagh, at the countess of Peterborough's house, by Charing-Cross.

My most honoured Lord,

I have at last returned, what I intended to have brought to your lordship, those two pieces of British antiquities which your lordship was pleased to impart to me, and whereof I have taken copies, and may possibly hereafter give some better account than as yet I can; I mean, as to that of Vale crucis. As for the other, unless the characters can be more exactly taken from the original, I give for desperate. What character the ancient Britons used, whether that which the Saxons after, as your lordship, if I remember well, is of opinion, or the same with your ancient Irish (which I conceive to be not much different from the Saxon, and to which this monument of Conceꝛn, &c. both as to the form of some letters, and the ligatures of them, seem to come nearer than to the Saxon) I dare not take upon me to determine, but shall here subjoin what I met with in a very old manuscript, sometime St. Dunstan's; in which, besides Ars Euticis grammatici, de discernendis conjugationibus in the beginning, and Ovid de arte amandi at the end, are contained several other pieces, some in Saxon, some in Greek, but in Saxon characters. Some in Latin—et inter alia, after this rubric:

Nemninuſ[a] iſtaſ ɲepeɲit litɛɲaſ vitupeɲante quidam[b] ſcolaſtico ſaxonici ɣeneɲiſ quia bɲittoneſ non habeɲent ɲudimentum. at ipſe ſubito ex machinatione mentiſ ſuæ ſoɲmavit eaſ ut vitupeɲationem et hebitudinem deiceɲet[c] ɣentiſ ſuæ: de figuɲiſ et de nominibuſ ductiſ.

Follows an alphabet, (as below, saving that I add, de proprio, the words, Nomen, Figura, Potestas.)



[a] Nemnius.
[b] F. quodam.
[c] Dejiceret.

But the characters are in the manuscript much more elegant and neat than I could express.

What I said of an Irish Saxon character, I am bold to call it so, because I find it used in our old Irish chronicle, and some other Latin pieces of good note and antiquity, writ, if not in Ireland, yet by an Irish hand: in which kind I have met with Chalcidius his translation of Plato's Timæus; and, I think, a dialogue of his own about the state of the soul after death, both for the matter and style somewhat remarkable, but imperfect. We have two copies of the Acts of Sylvester in manuscript Latin, in our public library; one in a good old book, which was sometime the passional of the monastery of Ramsey; in which those acts are divided into two books. The other copy is one continued story; the book in which it is found, is of a good fair hand, well bound, gilt leaves, and has been perused by John Leland, whose notes occur sparsim in the margin, besides his tetrastich at the beginning of the book, which containing the lives of divers saints, and in the first of St. Martin, by Sulpitius Severus, occasioned these verses from him:

Plutarchus vitas scripsit, vitasque Severus,
Et pulchre officio functus uterque suo est.
Quanto Plutarchus lingua præstantior, alter
Materia tanto clarior atque fide.

Amongst other lives, there is that of Sylvester, translated, as the preface pretends, out of Eusebius; the words to that purpose are——

"Historiographus noster Eusebius Cæsariensis—cum historiam ecclesiasticam scriberet, prætermisit ea quæ sunt in aliis opusculis vel quæ se meminit retulisse. Nam viginti libros omnium pene provinciarum passiones martyrum continere fecit. Deinde secutus ab apostolo Petro omnium apostolorum nomina et gesta conscripsit, et earum urbium quæ auctoritatem pontificatus per apostolicas sedes tenere noscuntur; urbes Roma, Antiochia, Jerosolyma, Ephesus, Alexandria: harum igitur urbium episcoporum omnium præteritorum usque ad tempus suum Græco

sermone conscripsit. Ex quorum numero unus[a] episcoporum urbis Romæ S. Sylvestri me de Græco in Latino transferre præcepisti."

The beginning in both copies is the same, viz. "Sylvester igitur urbis Romæ episcopus, cum esset infantulus." But in the process of the story they somewhat differ, both one from the other, and from the printed acts by Surius. In both I meet with the story of the bull, &c. If your lordship think it worth the while, I shall willingly bestow some further pains in collating both these, and another copy which, I think, I saw some years since in Baliol college library. If the time and this paper would admit, I should give you an account of myself and this place: but at present I must respite that trouble.

I am,

Your lordship's in all observance,

GERARD LANGBAINE.

Q. Coll. June 21. 1650.

[a] Unius.

LETTER CCLXX.

THE ARCHBISHOP OF ARMAGH TO DR. ARN. BOATE.

Good Doctor,

Since I sent unto you the appobation of Monsieur De Muys his works, which were to be printed by Mr. Ulack, (which I do not know whether they be yet published) I received but one from you. In that which is miscarried, I suppose you wrote unto me therein, what is like to become of Justellus his Geographia Ecclesiastica, so long expected, and such other of his works as he left behind him. The papers which I lent him, and his own collection of the Greek canons, I received at several times. But the collection of the canons I am forced to send back unto you again, because I can by no means procure any of our printers here to intermeddle with it. And indeed the work is as yet imperfect: the Latin interpretation, as well of the first collection of Johannes Antiochenus, as of that other Simeonis Magistri ac Logothetæ, (whom I make to be the very same with Simeon Metaphrastes) being altogether wanting. I send you also herewith six of my Annals newly come forth, one for yourself, the other for Monsieur Sarrarius, Puteani fratres, Sirmondus, Petavius, and Bignonius, the king's advocate, into whose acquaintance I had the honour to be brought by Dr. Price his means. I would not have forgotten Dr. Blondel, but that I persuade myself he is gone from you to Amsterdam, there to succeed Vossius in his historical profession. I desire to know what is done for the publishing of Georgius Syncellus.

JA. ARMACHANUS.

Lond. July $\frac{5}{15}$, 1650.

LETTER CCLXXI.

THE RIGHT REV. GODFREY GOODMAN, BISHOP OF GLOUCESTER, TO THE ARCHBISHOP OF ARMAGH, AT THE COUNTESS OF PETERBOROUGH'S AT LOVEWICK IN NORTHAMPTONSHIRE.

MOST REVEREND,

I HAVE here made bold to send you my sufferings on the back side of the prayer; and I desire that your return to London may be hastened, if it may stand with your own conveniency; for if you had not been so wholly taken up with printing and preaching, truly, my lord, I would have been bold to have taken your advice in some points of learning. And now you are in the country, I suppose you are at best leisure, but you want your library; yet I doubt not the good lady with whom you are, (God reward and bless her for being such a nursing mother) hath many good English books; and I suppose, amongst others, you may find bishop Andrews' sermons; I pray peruse that sermon at Easter, upon this text, "If any one will be contentious, we have no such custom;" and then let me know whether any man did ever speak more for traditions, than he doth there for customs, both which words are the same in effect. Then how many things there are in the old law, whereof we have no Scripture but only tradition. Then, I pray, let me have your opinion of Torniellus; I have read him over; though I have forgotten much, yet I remember he shows some defects. And, I pray, let me know when the kingdoms of Judah and Israel were divided, upon the death of Solomon, whether the power of the High Priest were acknowledged in both kingdoms alike, until Israel fell to idolatry.

I will trouble your grace no further at this time; if you please to return any answer, I pray let it be left at the house where you were, and once within a fortnight my servant shall call there. So desiring that we may remember each other in our prayers, I commit you to God's protection, and rest,

Your most humble servant,

GODFREY GOODMAN.

Chelsey, July 8. 1650.

LETTER CCLXXII.

THE ARCHBISHOP OF ARMAGH TO THE REV. DR. HAMMOND.

Good Doctor,

I have read, with great delight and content, your accurate answer to the objections made against the credit of Ignatius his epistles; for which, as I do most heartily thank you, so am I moved thereby further to entreat you to publish to the world, in Latin, what you have already written in English, against this objector, and that other, who for your pains hath rudely requited you with the bare appellation of Nebulo for the assertion of episcopacy, to the end it may no longer be credited abroad, that these two have so beaten down this calling, that the defence thereof is now deserted by all men, as by Lud. Capellus is intimated in his theses of Church-government at Sedan lately published. Which I leave to your serious consideration; and all your godly labours to the blessing of our God, in whom I evermore rest,

Your very loving friend and brother,

JA. ARMACHANUS.

July 21.

LETTER CCLXXIII.

THE RIGHT REV. JOS. HALL, BISHOP OF NORWICH, TO THE ARCHBISHOP OF ARMAGH.

Accepi a te pridem, honorandissime præsul, munus egregium, teque uno dignum, annales sacros Veteris Testamenti accuratissime digestos. Non enim mihi traditum est volumen, quam oculi mei in tam gratum, diuque expetitum opus irruerint illico, neque se exinde avelli patiuntur.

Obstupui sane indefessos labores, industriam incredibilem, reconditissimæ eruditionis monumenta, quæ se istic passim vel supino lectori ultro objiciunt; præcipue vero subit animum mirari fælicitatem otii tui, quo inter tam continuam concionum doctissimarum seriem studiis hisce paulo asperioribus, et abstrusissimarum quarumcunque (utpote ex imæ antiquitatis caligine erutarum) historiarum indagini vacare potueris: hoc fieri non potuisset ilicet sine numine mirum in modum et tibi propitio, et Ecclesiæ; in cujus unius gratiam hæc tibi singularia et artium et linguarum charismata tam ubertim collata fuisse, facile persentisces. Perge porro, Decus præsulum, ita et nos beare, et adornare tibi coronam gloriæ sempiternæ: et faxis mirentur posteri tale lumen tam infælici seculo indultum. Expectare nos jubes chronologicum opus toti Christiano orbi exoptatissimum, sed et annales insuper alios: quid non a tanto authore speremus? Deus modo protrahat tibi dies, ut ævi maturus hinc tandem demigres, seroque in cœlum redeas. Misit mihi librum nuper a se editum Christophorus Elderfeldius noster, non, uti fatetur, injussu tuo; sane doctum, ac probe elaboratum, et nisi in deploratum incidissimus ævum, non inutilem: quantum debeo

et authori et patrono? Habeat suas a me uterque gratias. Ego quod superest paternitati vestræ reverendissimæ preces meas animitus voveo quin et meipsum.

JOS. NORVICENS.

E tuguriolo nostro Highamensi.
In festo Sancti Jacobi, Anno MDCL.

LETTER CCLXXIV.

THE ARCHBISHOP OF ARMAGH TO DR. ARNOLD BOATE.

I AM sorry Sirmondus is proved so unkind. The best is, we have no need at all of any of Fronto's variæ lectiones; we have as good books here as any he did use. Only we desired that out of our own book (the very original whereof Sir Rob. Cotton so lovingly sent unto him) we might have those διττογραφίαι, transcribed for us, that are betwixt the 27th and 29th chapter of the book of Genesis, which was so equal and easy a request, that we thought none could be so envious as to deny unto us. But the main thing we want is a transcript of Cardinal Rupitfucaldius his copy of the Prophets, which I see they labour by all means to hide from us. But if Sir K. Digby be in Paris, and you go to him in my name, and tell him how much it will make for the honour of his country, that we may have the benefit of it; I assure myself, his credit will reach to the borrowing of it for himself, and then it may be easily transcribed and collated (Esay, the longest book being omitted, as already printed.) I have oft made use in mine Annales of the Excerpta ex Polybio, Diodoro, Appiano, &c. set out by Henr. Valesius, a very learned man, who hath also written upon Ammianus Marcellinus. If you can learn from the Puteani Fratres where he resideth, I should be glad that the copy of the Annals remaining should be sent unto him.

Septemb. 27. 1650.

LETTER CCLXXV.

DR. ISAAC VOSSIUS TO THE ARCHBISHOP OF ARMAGH.

Illustrissimo et Reverendissimo viro Ja. Usserio Armachano, S. P.

Si non plane ignores eruditionem et magnitudinem Christinæ, dubitare non possis, vir reverendissime, opus tuum chronologicum longe ei fuisse gratissimum. Bidui tantum effluxit spatium quod id ad manus ejus pervenerit, plurimum vero præteriit temporis, ut existimo, ex quo nullum ei tam carum contigit munus. Placuit ei supramodum, cum ipsius operis ordo et œconomia, tum etiam illud quod res Ægyptiacas et Asiaticas a nemine hactenus in unum redactas, diligenter adeo et copiose tradideris. Vidit et ex parte jam pervolvit alia nonnulla scripta quæ jam olim in lucem protrusisti; vel ex iis solis ingenium et doctrinam tuam satis perspicere potuisset, etiamsi nemo alius nominis tui prædicator accessisset: nunc vero cum et literis et munere tuum erga se animum fueris testatus, mirum quoque in modum auctus est ejus erga te affectus et benevolentia. Voluit itaque ut tibi suo nomine gratias agerem quam maximas, hortarerque præterea hoc te argumentum persequi et ad nostra usque tempora, si otium et occasio permitteret, perducere. Sed tamen cum norit esse hoc opus maximi et temporis et laboris, non minus forsan gratum feceris, si ea antiquorum scripta, quæ ad illustrationem historiæ ecclesiasticæ pertinent, et qualia te multa habere intellexit serenissima regina, prius in lucem emiseris. Legit illa non sine maxima voluptate acta illa de Polycarpo quæ Ignatianis tuis adfixisti: nunc vero quod alia ejus generis plura a te exspectet, facit bibliotheca tua

receptа, quam flammis esse absumtam constans jam olim ad nos detulerat rumor. Multam itaque et tibi et literis gratulatur, quod tam insignis thesaurus salvus ad te sit reversus, postulatque, ut si quæ in ea rarioris generis scripta exstent, id efficias, perire posthac ne possint; id quod non erit metuendum, si ea publici feceris juris. Jussit me præterea petere a te catalogum meliorum codicum manu exaratorum, qui in tua adservantur bibliotheca, præsertim si Græci sint aut Latini: quem ego perlibenter te missurum esse existimo. Gratissimum quoque erit serenissimæ reginæ si una transmiseris indicem manuscriptorum qui in Cottoniana et regia exstant bibliothecis. Diu est quod de Seldeno et Patricio Junio nulli omnino huc perlati sunt nuntii: eorum virorum studiis ex animo favet regina. In Patricium vero si quid reginæ nostræ esset juris, non tamdiu textus ille Bibliorum Græcus in tenebris deliteseeret. Sed non cuique contingit doctis parere dominis. Peto autem ut si fieri possit quamprimum transmittas indices eos quos * * * * te postulari. Amabit te regina plurimum, ubi cognoverit te non minus promtum esse in præstandis quam offerendis officiis. De me vero ita habeas velim me erga te animatum, uti debet esse is, quem tu tot tantisque obstrinxeris beneficiis. Vale vir reverendissime et salve a tuo toto et ex animo,

ISAACO VOSSIO.

v. Oct. MDCL. Holmiæ.

Gratias tibi ago maximas pro libro mihi misso; sequenti hebdomade uberiores tibi referam, simulque transmittam nonnulla quæ Ignatium nostrum adtinent, de quibus judicium tuum scire aveo.

Serenissima regina valde capitur operibus veterum Platonicorum, Procli, Olympiodori, Hermiæ, &c. Vellem scire quænam ejus generis scripta in Anglia reperiantur, valde enim talium lectione adficitur Domina mea. Iterum vale.

LETTER CCLXXVI.

MR. THOMAS GATAKER TO THE ARCHBISHOP OF ARMAGH.

Right Reverend,

I cannot but take shame to myself, so often as that ancient hemistich cometh to my mind, Ἃ χάρις ἀ βραδύπους ἄχαρις ἐϛὶ χάρις· which if it hold in the conference of a kindness, much more in return of thanks for a kindness conferred. But your gracious well-known candour assureth me, that a reasonable excuse with your favourable construction will in part at least take off the aspersion of my default herein. Sir, the case so standeth with me, that being through infirmity disabled to perform offices in discharge of my ministry, I resolved wholly to resign my place, and relinquish my charge; betaking myself to a private life, so soon as I could fit myself with a convenient house of my own to remove unto. And what time your learned and elaborate work was in your name, as a precious token (so I justly esteem it) of your continued favour and undeserved kindness, brought over hither to me, it found me upon the point of removal, which in regard of my family, together with my wife's infirmity, being deep in a dropsy, and being to come to an house and ground very much out of frame, was very troublesome to us both; yet nothing so troublesome in regard of myself and mine own weakness, as the transportation of my library, more numerous than of use, weight, or worth; which with the fitting of them with a place to receive it, and the sorting and digesting of my books and papers, which for want of room convenient had formerly lain in confused heaps, and the confusedness of them in removal

much increased, did so take me up, and tire me out, that I had no leisure afforded me to look after ought else, much less to spend my time to speak, though I much desired it, to survey more seriously some principal cells of that rich cabinet, that was thus come into my hands; which yet by starts, as I could, prying into, and ex ungue leonem estimans, I could not but wonder, how amongst your manifold distractions, and frequent flittings from place to place in these turbulent times, you could gain opportunity, either to gather such abundance and variety of matter together, or to frame those materials, which you had formerly stored yourself with, into so exact a fabric, as may be soon therein discovered; the workmanship in any curious and exquisite structure generally requiring no less pains and time, yea, usually far much more, than the provisions of stuff. I was minded to have pierced deeper into it, before I presented you with this slight paper-tender of my thankful acknowledgment; but my distraction still continuing by reason of my unsettledness, I was loath to defer it longer, lest I might have been deemed to have utterly forgotten so eminent a favour, which that heathen writer maketh one of the highest degrees of unthankfulness.

The like have I been constrained to do, though in somewhat another kind, with that worthy and ingenious gentleman, Mr. Selden, who was pleased by my son, Taylor, then in the city, to send over to me, and lend me Mr. L. Cappel's late large critical work, so soon as it came with the first to his hand; because he found somewhat in it, that might concern me; which having kept with me so long, that I was ashamed to detain it longer, I returned lately to him, though I had not yet had leisure to peruse it according to my desire; intending so soon as I can hear of some greater number of them come over, to furnish myself out of the shop with one of them, and then at further and better leisure to consider of what in it concerneth my former tract, and what may seem fit to be returned thereunto.

But I fear I do wrong in detaining you with these impertinencies from more important employments, and cra-

ving therefore pardon for the lateness of this slender office, with many thanks renewed for your favour and affection to mine unworthy self in this precious jewel expressed, and hearty prayer to Him who is the Father both of lights and mercies, the only sure stay and support of his, that he will be pleased, out of his free favour and goodness, to increase his graces in you, multiply his mercies towards you, spread the wing of his protection over you, and continue life, health, strength, and welfare unto you, whereby you may be the better enabled with the more tranquillity of mind, and freedom of spirit, to do himself and his people farther faithful service; as I understand you daily do. I shall forbear to be farther troublesome unto you at present; only professing to account it no small honour to be reckoned in the number of those, whom so eminent a personage deigneth thus to respect, and who should be therefore right glad, might he be

Your's to do you service in ought,

THO. GATAKER.

Rederith, Oct. 10. 1650.

LETTER CCLXXII.

DR. MERIC CASAUBON TO THE ARCHBISHOP OF ARMAGH.

May it please your Grace,

I was with Mr. Selden after I had been with your grace; whom, upon some intimation of my present condition and necessities, I found so noble as that he did not only presently furnish me with a very considerable sum, but was so free and forward in his expressions, as that I could not find in my heart to tell him much (somewhat I did) of my purpose of selling, lest it might sound as a further pressing upon him, of whom I had already received so much. Neither indeed will I now sell so much as I intended; for I did not think (besides what I have in the country) to keep any at all that would yield any money. Now I shall, and among them, those manuscripts I spoke of to your grace, and Jerome's epistles particularly; the rather because I make use of it in my De cultu Dei, (the first part whereof your grace hath seen,) which I think will shortly be printed. As for my father's papers, I do seriously desire to dispose of them some way, if I can to my best advantage, but with a respect to their preservation and safety. Which I think would be, if some library, either here, or beyond the seas, had them. I pray, good my lord, help me in it if you can: and when you have an opportunity, confer with Mr. Selden about it. I will shortly (within these few weeks, God willing) send a note to your grace of what I have that is considerable, and will part with. Not but that I had much rather keep them, had I any hopes at all ever to be accommodated with books, and leisure to fit them for public use myself.

But that I have no hopes of; and certainly so disposed of as I would have them in my life-time, they will be safer than in my keeping, in that condition I am. It would be a great ease to my mind to see that well done, for I have always reckoned of them as of my life; and if any mischance should come to them whilst they are in my keeping, (and indeed they have been in danger more than once, since this my tumbling condition,) I should never have any comfort of my life.

I have sent your grace the Jerome, that you may see it; and if you desire to keep it by you, I shall humbly crave a note of it under your grace's hand.

So I humbly take my leave,

Your Grace's in all humble duty,

MER. CASAUBON.

Lond. Oct. 21.
1650.

LETTER CCLXXVIII.

THE ARCHBISHOP OF ARMAGH TO THE LEARNED JOHANNES HEVELIUS.

Viro Clarissimo D. Johanni Hevelio Dantiscano. Gedanum.

Vir Præstantissime,

Selenographiam tuam admirandam ostendit mihi Hartlibius noster, splendidissimum munus, Dubliniensi nostræ bibliotheeæ benignissime a te donatum. Cui inter tumultus bellieos jam animam pene agenti Aeademiæ, inter primos in illam admissos ego jam unieus superstes relietus filius, offieii mei esse duxi, gratias quantum possum maximas, duleissimæ matris nomine, tibi persolvere: atque privati mei insuper in te affeetus τεκμήριον, Asiaticum et Ægyptiaeum nostrum ehronieon a mundi prima origine ad Antioehi Epiphanis et Maeeabaiea tempora deduetum, ἀντιδώρου qualiseunque vieem suppleturum, ad te transmittere: quod ut boni eonsulas oro, ut profeetum ab homine,

Tui amantissimo,

J. U. ARMACHANUS.

Londini pridie Kalend. Novemb. Julian.
Anno æræ Christianæ MDCL.

LETTER CCLXXIX.

MR. ARNOLD BOATE TO THE ARCHBISHOP OF ARMAGH.

May it please your Lordship,

By Mr. Hartlib's letter of Novemb. 21. I understand that he had received the copy of my treatise against Capellus; which by the opportunity of a friend I had sent him for your lordship; and that you had been pleased to take the pains to send him an extract of that part of my letter which concerned him; for which I heartily thank your grace. By his last letter before, he sent me a note from you, whereby you desired me to consult the original of Georgius Syncellus his chronicle, for to know whether to Simon, the son of Onias, nine years are given, or nineteen. I have done so, and to my great wonderment find, neither the one nor the other, but twenty years assigned to that high priest; the author's own words being such as follow:

Ἰουδαίων .ιβ ἀρχιεράτευσεν Σίμων υἱος Ονίου ἔτη .κ. τοῦ δὲ κόσμου .εσπβ. And presently after he speaks thus of his successor, Ἰουδαίων .ιγ. ἀρχιεράτευσεν Ἰησοῦς ὁ τοῦ Σιρὰχ ὁ τὴν Σοφίαν γράψας, τὴν καλουμένην Πανάρετον, ἐν ᾗ καὶ μέμνηται τοῦ Ονίου τοῦ πρὸ αὐτοῦ ἔτη .ϛ. τοῦ δὲ κόσμου .ϛετη. Decimiquarti et decimiquinti pontificis nulla fit in Syncello mentio, quanquam nulla in manuscripto appareat lacuna, ita ut iste defectus videatur profectus ab ipso autore, qui ibi sic meminit: Ἰουδαίων .ις. ἀρχιεράτευσεν Ἰούδας υἱος Ματταθίου πρῶτου ἀρχιερέως ἔτη .γ. οἱ δὲ .ϛ. τοῦ δὲ κόσμου .ετλδ. sicuti de Simonis decessore ita scribit: Ἰουδαίων ἀρχιεράτευσεν .ια. Ὀνείας ὁ προρρηθὴς νήπιος, υἱος Σίμωνος τοῦ δικαίου κληθέντος ἔτη .ιδ. τοῦ δὲ κόσμου εσξη.

I have indeed not seen the original manuscript, but I dare assure your lordship, that the copy out of which I have transcribed these parcels, is as authentical as itself, as having been transcribed by Peter Goartus[a], a Dominican friar, famously known by his edition of Codinus Curopalata, and his most learned notes upon him. This man, at the request of some eminent persons there, (wearied with the endless delays of Altinus, and despairing of ever getting this copy for the press, but upon such terms as they liked not of,) hath with his own hands transcribed the whole work of Syncellus and Theophanes, and added thereunto, "interpretationem Latinam per columnas, cum annotationibus fusissimis ac pereruditis in omnes locos difficiliores." And he assureth me upon his honour, that as all along he hath had a singular care not to commit any the least error in transcribing, so in the passage in question he hath used an extraordinary attention, because of several remarkable defects in it. For besides the omission of the two high priests, and the giving of Jesus filius Sirach for a high priest, (who was never so, as is well enough known,) there is a fault in the Anni Mundi of the said Jesus Sirach, where 5408. are given in lieu of 5402: for to 5382, the year of the world wherein Simon began his priesthood, being added the 20 years that Simon served his place, it cometh to 5402, and not to 5408.

How these faults may have been occasioned, and how in probability they are to be corrected, Goartus sheweth at large in his annotations: of which part of them, and of any other, as of any thing in the text of Syncellus and Theophanes, he is very willing to let your grace have a copy if you shall desire it; he being indeed one of the most kind, affable, and serviceable men that ever I had to do withal in that kind. So as it is a thousand pities that there is not a copy of your Annals, for to bestow it upon him: of which I judge him so worthy, that rather than he should go without it, I would bestow mine own copy

[a] This must mean James Goar, whose edition of Codinus was printed, Paris, 1618; and his edition of Syncellus, Paris, 1652.—Edit.

upon him, if I had it still. But a few days before, I went to Goartus about your commission (that being the first time that ever I saw him) Friar Cressy got that from me; who having seen it with me, and borrowed it of me, was so exceedingly in love with it, as I could not be quiet till I bestowed it upon him.

I have sent your Syriac treatise of Ephrem, as likewise your Kimchii radices Hebraicæ; of which book, although I have as much use as ever, and shall have as long as God giveth me life and opportunity in my studies (in which the illustrating the Hebrew text holdeth the chief place with me) yet I thought it unreasonable to detain it any longer from you, having had it so many years already.

That breach in popery about grace, groweth wider and wider every day; and whereas hitherto Jansenism hath contained itself within France (where most part of the prelates and Sorbonists are addicted to it) and the Low Countries; now it hath found entrance into Spain, and among the very Jesuits, those eager opposers of it, one of whom having written a book in defence of it, the university of Salamanca gave their approbation to it, after the amplest and most solemn manner; and at the same time caused publicly to be burnt a treatise written by the Jesuits, against a little Jansenical book, published here at Paris, with the title of Catechisme de la grace: and having sent the Jesuit to Rome, with their letters to the pope in recommendation of his person and his book, he hath there very boldly asserted his writing before the pope and the cardinals; and in the manner as they (although hitherto professed and bitter enemies of that doctrine) could find no exceptions against him. Which hath made those of his order such bitter enemies to him, as they have secretly made him away; out of which fact great troubles are like to follow: for the pope and the king of Spain both upon complaint made to them, have enjoined the Jesuits to produce that colleague of theirs alive or dead, upon pain of their highest displeasure; which news having been first told me by others, was confirmed to me

by Mr. Cressy for a certain truth. Thus humbly taking leave of your grace, and praying God to add many and happy years to your life, in the preservation whereof the Church of God hath so great an interest, I rest,

Your Grace's most humble and most

Affectionate Servant,

ARNOLD BOATE.

Paris, Nov. 17. 1650.
stilo novo.

LETTER CCLXXX.

THE REV. DR. HAMMOND TO THE ARCHBISHOP OF ARMAGH.

My Lord,

Some few dissertations I have put together, with some purpose to adventure them to the press; but first desire to offer them to your grace's view, to receive your judgment of the fitness of so doing. If the whole do bring too great a trouble to your grace, you may then read over the Lemmata, and thereby be directed to read where you think there will be most hazard of my running any error. And if upon survey your grace shall find cause to send back the book again for my further thoughts, it will be welcome, if accompanied with your directions. But if there be no more dangerous *σφάλματα* than what your pen may without much trouble correct, I desire it may then be returned to Mr Royston, this bearer, with a word of notice to him that he may proceed. But I must desire from your grace the favour of perfect secrecy till the book be printed, and then it shall visit your grace again. From

Your Grace's most humble Servant,

H. HAMMOND.

Dec. 6, 1650.

LETTTER CCLXXXI.

THE REV. DR. HAMMOND TO THE ARCHBISHOP OF ARMAGH.

My Lord,

To the trouble that I lately offered your grace, I beseech your pardon if I present this addition, in desiring a view of your Variæ Lectiones of the New Testament, which I conceive fit to be looked on, to prepare those notes for the press which I have now in good part done. If this favour be uncivil for me to ask, or inconvenient for your grace to grant, I shall by your least word be kept from farther importuning it; but if you see fit to communicate them, this bearer, Mr. Royston, will safely convey them to me; and, at what time your grace shall appoint, return them to you, from,

Your Grace's most obliged servant,

H. HAMMOND.

Dec. 10, 1650.

LETTER CCLXXXII.

THE ARCHBISHOP OF ARMAGH TO THE REV DR. HAMMOND.

Reverend Sir,

I read over your book with no small admiration both of the infiniteness of the pains which you have taken, and the exactness of the judgment which you have shewn therein. The only thing I could wish is, that the accurate tractate of the Gnostic Heresy should come out apart in a dissertation by itself, without any reference to the argument of your other main discourse; for howsoever the occasion of bringing it in be not unapt, yet the application of St. Paul's prophecy thereunto, is not like to find such acceptance in the reformed churches beyond the sea, that I should desire the principal argument in hand might be adventured in the same bottom with the other.

The varieties of the readings of the New Testament, out of the Cambridge copies, I have sent unto you; but those out of the Oxford ones (wherein yourself had a chief hand) I can by no means find, and do much fear that they were plundered, among my other books and papers, by the rude Welsh in Glamorganshire. Yet instead thereof, I have sent unto you the *αὐτογραφίας*, excerpted out of the volumes wherein the ancient edition of the Septuagint is contained, in the library of St. James's: which if it may stand you in any stead, I shall be very glad.

Your own,

J. A.

Lond. Jan. 14, 1650.

LETTER CCLXXXIII.

MR. WHEELOCKE, PROFESSOR OF ARABIC IN CAMBRIDGE, TO THE ARCHBISHOP OF ARMAGH, AT LINCOLN'S-INN.

May it please your grace to give me leave, since in these times I come not to London, to tender my most humble duty to you in this paper fashion. I must humbly thank your grace for mentioning me to Mr. Cudworth: who, as his name also promiseth, is a young man of good worth; and so, had he lived, when the Church of Ireland lately flourished under your grace's primacy, furnished with such abilities, no wonder if you had called him into that then flourishing kingdom, as were many more of his parts and merits. Your grace was pleased to ask him what I was doing. My lord, I cannot spend my time better than, after the Holy Scriptures, in gathering your lordship's observations upon many obscure texts of the Bible; but by my constant attending on my lectures, I am prevented of doing what I otherwise might. Sir Henry Spelman's Saxon lecture, honoured by your lordship's first motion to the heads of houses, (and have I not cause to admire God's providence, as my lord of Exeter told me, that the work should be countenanced by so transcendent patronage?) hath made me your grace's scholar; as in truth the Ecclesiæ ipsæ Britannicæ universæ at this time are. But, my lord, pardon my boldness, and give me leave to challenge the style, if not of scholar, or leopning cniht, or ȝeferan, since I never counted myself worthy to wait on your person, yet a true admirer of all your lordship's most rich treasures, now in your most learned writings bequeathed to the Church; but my Saxon employment will

bind me much to be acquainted with your Primordia ecclesiarum Britannicarum; though your grace will pity my condition, as being not able to compass the use of those rare manuscripts cited in that most rich magazine; yet I am glad that we have many excellent and rare antiquities there at large cited to us. I presumed, two years since, to send Mr. Hartlib a specimen of my intentions and beginnings of a confutation of the Alcoran: it was, according to my poor skill, a discovery of Mahomet's, and his chaplain's devilish policy, to raze out of the faith of the Eastern people the memory of the three persons, الاب والابن وروح القدس by substituting in the stead thereof three words, الله الرحمن الرحيم and so in the same manner as by fair and goodly language, he blotted out of the Christian Church, the *ὁμολογίαν τῆς πίστεως*——so doth he the *τὴν δοξολογίαν*,———gloria Patri——— by his الحمد لله رب العالمين الرحمن الرحيم مالك يوم الدين Glory be to God, the Lord of the world, &c. for this intent, to square out a platform of faith easy for all the world to believe, that so he and his succeding chalifs may gain such a false believing and seduced world to the infernal see of Mecca; and that was his meaning in binding all to pray towards Mecca. Had I skill, and means, and encouragement from your grace, I would endeavour to make some progress in the same work: not but that I know many in this kingdom far more able than myself, but that I fear none of them will attempt it, but rather smile at the design. The language of the Alcoran, to write in that style, may be attained; the matter of confutation may be easy to any that will attend to the wicked plots of apostates, then, and ever, practised in the world. But Mr. Hartlib returned my papers, and told me they were not, or else my intention was not, approved. I purposedly was desirous to be ignorant who should give this severe censure, lest they should think I should grieve thereat. Mr. Hartlib, I thank him, did me the pleasure to conceal it from me. I could scarce keep myself from some such employment about the Al-

coran; but these times call us now to other thoughts: the fear of losing the university as well as regnum, et sacerdotium, doth not a little amaze us. When a messenger comes hither from your grace, I shall be glad to be informed by him, wherein I may best, in this Lambeth library, be serviceable, and express my bounden duty to your lordship. The Lord still add to the number of your days, to the comfort of the afflicted Britain churches, which, next to God, cast their eyes upon you in these sad extremities which they have already suffered.

Your Grace's most humble servant,

ABRAHAM WHEELOCKE.

We expect every day the setting up of the Lambeth books in the schools; where your grace, above thirty years since heard Mr. Andrew Downs read the Greek lecture; as they yet remain in fats, or great chests, and cannot be of any use.

LETTER CCLXXXIV.

THE ARCHBISHOP OF ARMAGH TO DR. ARN. BOATE.

THE catalogue of the high priests which Altinus sent unto me out of his Syncellus, was this:

ONIAS FILIUS JADDI, ANNIS 21. ANNO MUNDI 5170.

Simon, annis 19.	Jesus Filius Sirach, annis 6.
Eleazar, annis 32.	Onias, annis 5.
Manasses, annis 26.	Jason, annis 3.
Onias F. Simonis, annis 14.	Simon, annis 19.
Simon, annis 2.	Mattathias, anno mundi 5328.

The two years of Simon, which you sent unto me out of Goartus his copy, belong to the second Simon. But the years which I desired to know, were of the first Simon, whether they were nine or nineteen; whereof I would willingly hear again from you, and receive any thing out of Goartus his notes, which may make for the clearing of the dimness of this dark succession. I thank you very much for your large narrative of the proceedings in the controversy touching grace and free-will: by occasion whereof, if any ancient treatise or epistles shall be hereafter published by Sirmondus, or any other of his society, I should be glad to have sent it unto me by the first opportunity.

JA. ARMACHANUS.

Lond. Jan. $\frac{14}{24}$.
1650.

LETTER CCLXXXV.

THE LEARNED LUDOVICUS CAPELLUS TO THE ARCHBISHOP OF ARMAGH.

Miraberis forte, nec sine causa, vir longe clarissime, me primo quasi impetu publico scripto dignitatem tuam compellare, nulla prius ad te data privata epistola. Id sane longe præoptassem, ac pridem certe in votis habui aliquod literarum cum dignitate tua commercium habere; quod multa audiveram de singulari tua humanitate cum summa doctrina et eruditione conjuncta; quodque ab amicis per epistolas cognoveram et Arcanum meum punctationis, et si forte etiam Spicilegium meum non esse tibi ignota aut improbata, unde mihi nascebatur desiderium resciscendi a te quid de hisce lucubrationibus meis sentires, sed inhibuit me hactenus tum subrusticus quidam mihi a natura insitus pudor, tum tui reverentia, ne importunis meis literis dignitatem tuam interpellarem, teque a melioribus occupationibus avocarem, molestiamve tibi literarum mearum lectione facesserem. Vicit tamen me adversus Bootium defendendi necessitas, quæ quia urgebat, et eam amici flagitabant, spatium mihi non concessit te prius per literas compellandi; quod pro tua humanitate mihi condonabis, e grato, uti spero, animo accipies hanc ad te mei adversus illum hominem justam defensionem, qua et meam quam ille impetit, existimationem, et veritatem quam impugnat, adversus illius offutias tueor. Dabis hoc hominis illius importunitati et iniquitati, ac de me, uti confido, aliter senties quam ille suis accusationibus conatus est dignitati tuæ persuadere. Hoc a candore et æquitate tua exspecto atque ut dignitatem tuam in longos annos

Ecclesiæ suæ bono servet incolumem, Deum ardentissimis votis comprecor.

Tui cum omni obsequio diligentissimus cultor,

LUD. CAPELLUS.

Salmurii, 28. Jan.
1651.

LETTER CCLXXXVI.

THE LEARNED ARNOLD BOATE TO THE ARCHBISHOP OF ARMAGH.

May it please your Grace,

I have received your letters of 14. January, and of 23. Jan. stilo vet. In the first whereof came inclosed your answer upon a question concerning the late king; and the second was accompanied with a gift (for which I humbly thank your grace) of a copy of your Annales for me, and of Gatakerus de stilo N. Testamenti. As for the other copy of your Annales, that for Friar Goart, I delivered it him within two days after, and he expressed a great deal of sense of the favour which you have done him in it. He gave me also an extract about the priesthood of Simon Onia, and told me that Syncellus, with his notes, is begun now to be printed, and will be done by the end of this year. He told me also of the Latin translation of an Arabian chronologer (who lived above four hundred years ago, and hath writ the chronology ab initio mundi ad suam ætatem, with an extraordinary exactness of supputation) newly printed here; of which I intend, God willing, to send you a copy, together with those books formerly desired by you, at Ellis his next return thither, which he maketh me believe will be within these two or three weeks.

The disputes and animosities between the Jansenists and the Molinists, do grow hotter and hotter every day; and lately some Irishmen here having been busy to get subscriptions of their countrymen, in prejudice of Janseniana Dogmata, they have been sharply censured for it

by a decree of the university, a printed copy whereof you will receive by Ellis.

Capellus hath written an apologetical epistle to you, in answer to mine epistle against him, and somewhat about the same bulk; the which being not only fraught with most injurious language against me, but taxing your grace of rashness and injustice, for having condemned his opinion upon my relation: I have writ an additional sheet to my former treatise, in vindication of your grace and of myself; the writing and printing thereof having been despatched in the space of three days, ne impune velitaret caninum illud scriptum. I am now going to write justum volumen, sub titulo Vindiciarum sacri textus Hebraici, contra Morinum et Capellum junctim, in quo scripto omnes criticæ errores, ut et scriptorum Morini, ad vivum persequar. For these here, who vaunted of their intention of writing against Capel, have all given over; and Buxtorf too will make no full answer to his Critica; as you may see by the following extract of his letter to me, dated 3. Januarii. "Vindiciæ meæ directe opponentur ejus defensioni, sed methodicæ erunt et planæ, atque in capita distinctæ. Sub finem specimina aliquot ex Critica excerpam, et ostendam quam necessaria, quam utilis, quam solida ista sit crisis, et quam fæliciter cedat. Nolo enim totam ejus Criticam examinare et refutare: neque e republica id esset, quia in immensam molem liber excresceret."

I have printed just as many copies of the said sheet as of the epistola itself, for to send an equal number of it, as of the epistle, to all the places where I have sent the other; so as a great many of them shall go into England by Ellis. In the mean while, that you may not stay too long for it, I send you a copy of it here inclosed, and shall be very glad to have your grace's judgment about it. Thus with my humble respects, I rest,

Your Grace's most humble servant,

ARNOLD BOATE.

Paris, 15. March, 1651.

EXTRACT OUT OF GOART'S SYNCELLUS.

Αρχιερεὺς ἕκτος Ιαδδοῦς ἔτη .κ. τοῦ δὲ κόσμου .ερν.
Ιουδαίων ἀρχιεράτευσεν ἕβδομος Ονίας υἱος Ἰαδδοῦς ἔτη κά.
τοῦ δὲ κόσμου .ερο.
Αρχιεράτευσεν ὄγδοος Σίμων υἱος Ονείου. τοῦ δὲ κόσμου .ερϟα.
Σίμων ἀρχιερεὺς υἱος Ονείου ἐγνωρίζετο, ὃς δι' εὐσέβειαν πρὸς θεὸν
δίκαιος ἐκλήθη, καὶ τὴν πρὸς τοὺς ὁμοφύλους εὔνοιαν.
Ιουδαίων ἀρχιεράτευσεν ἔννατος Ελεάζαρ——ἔτη .λβ. τοῦ δὲ κόσμου .εσι.

Syncellus his copy, as appeareth by this extract, is defective, quanquam nulla in membranis lacuna apparet, circa annos Simonis, non exprimendo annos ipsius proprios, uti in aliis summis pontificibus facere solet, sed tantum annos mundi; e quibus tamen clarum est, non annos novem cum Scaligero, sed annos novendecim Simoni isti a Syncello tributos.

LETTER CCLXXXVII.

MR. ROBERT VAUGHAN TO THE ARCHBISHOP OF ARMAGH.

Reverend Father, &c.

In performance of your request, and my promise, I have at last sent you the Annals of Wales, as out of the ancient copy which you saw with me; I did faithfully translate them into the English tongue, as near as I could, word by word; wherein, knowing my weakness, I laboured not so much to render a sweet harmony of speech, as the plain and simple phrase of that age wherein it was written; which I thought would best please you, though happily with others it will not so well relish; be pleased to receive it as a token from him that honours your worth: as you read it, I pray you correct it, for I know it hath need. There was a leaf wanting in my book, which defect, viz. from an. DCCCC. to an. DCCCCL. and some passages besides, I was fain to make up out of other ancient copies; whereof though we have many in Wales, yet but few that agree verbatim one with another. And I believe some mistakings will be found in the times of some transactions in this book, if they be narrowly examined, as in the very frontispiece of this author we find, in most copies, that Cadwalader went to Rome anno DCLXXX. or the year after, as it is in my copy. Nevertheless it is confessed and granted by all of them, that the great mortality happened in that year that he went to Rome; but I find no mention of any extraordinary mortality of people that happened about anno DCLXXX. and therefore I think it is not very likely that Cadwalader's going to Rome was deferred to that year. Moreover, ve-

nerable Bede, and other ancient writers, do affirm, that the great mortality fell DCLXIV. about the twenty-second year of king Oswis' reign over Northumberland, in whose time Cadwalader lived and reigned; as is manifest in the tract which is added to some copies of Nennius (if I may give credit to that corrupt copy of it which I have) in the words following: "Osguid filius Edelfrid regnavit 28. an. et sex mensibus; dum ipse regnabat, venit mortalitas hominum, Catqualater regnante apud Brittones post patrem suum, et in ea periit." This evidence doth persuade with me, that Cadwalader went to Rome far before anno DCLXXX. But if "in ea periit" be meant of Cadwalader, for king Oswi ruled five or six years after, unless we grant that the plague endured twelve years, as our Welsh historians do aver, it maketh such a breach in the history, that I, for my own part, know not how to repair it: for if it be true that Cadwalader died of that plague, then went he not to Rome; and to deny his going to Rome, is no less than to deny the authority of all our British and Welsh antiquities in general: therefore I desire you will vouchsafe, not only to give me your sense of Cadwalader's going to Rome, and the time, (whereby I may rest better satisfied than at present) but also the loan of your best copy of Nennius, with that tract before cited, which is added to some copies thereof. And if I be not over-troublesome to your patience already, I have another request unto you, which is, that you will select all the notes and histories you have, that treat of the affairs of Wales and princes thereof; and that you will candidly impart them unto me by degrees; as I shall have done with one piece, so be pleased to lend another, and you may command any thing that I have, or can come by; for it is not labour, pains, or expense of money, to my power, shall retard me in your service. My love and zeal to my poor country, and desire to know the truth and certainty of things past, moves me sometimes to a passion, when I call to mind the idle and slothful life of my countrymen, who in the revolution of one thousand years almost, afford but only Caradoc Llancarvan, and the continuance thereof, to register any thing

to the purpose of the acts of the princes of Wales, that I could come by, or hear of, some few piecemeals excepted. Dr. Powel, in his Latin history of the Princes of Wales, citeth Tho. Maclorius de regibus Gwynethiæ; but I could not hitherto meet with that book, and I am persuaded he lived not much before Henry VI. time, peradventure you have seen it: and I do not remember that he citeth any other author of our countrymen; it may be there are some extant yet, though I had not the felicity hitherto to see them. I hope, by your good means hereafter, I shall attain to some hidden knowledge of antiquity: but I am too tedious, pardon me I pray you. Reverend father, think of my request, and put me not off with excuses any longer, and my prayer shall be for your health, peace, and prosperity in this world, and everlasting felicity in the world to come.

Your friend and servant,

ROBERT VAUGHAN.

Henewrt, near Dolgelly, in the County of Merionith, April 14. 1651.

LETTER CCLXXXVIII.

THE ARCHBISHOP OF ARMAGH TO DR. ARNOLD BOATE.

Mr. Young having now done with those variantes lectiones, I send them back again unto you, with much thanks. He was wonderfully taken with the perusing of them, as finding them very exactly to agree with the Alexandrian copy in the library of St. James, which he intendeth shortly to make public; Mr. Selden and myself every day pressing him to the work: neither will he be unmindful to make honourable mention of Mons. Sarau, as he well deserveth, unto whom he acknowledgeth himself much bound for vouchsafing to communicate unto him so great a rarity. And I for myself must entreat herein a further favour at your hands; that you will be pleased to spend one day in the transcribing of the places noted with obelisks in the fragments of Gen. chap. LV. and Numbers. I thank you for the great pains you have taken in writing out the passages of Georgius Syncellus, concerning the succession of the high priests after the times of Jaddus. Wherein finding myself deceived by the trust I gave to Scaliger, I shall be forced in the next edition of mine Annals, to alter the whole course of the times of that succession. I should be much also to blame if I did forget to return you thanks for your defending of me against Capellus. I did not condemn his book before I saw it, as he chargeth me; but declared hypothetically, that if there were such a proposition therein as you told me there was, and he himself denieth not, it was both very unreasonable and very dangerous. I see by your reply, that you intend to set out a full refutation both of his and

of Morinus his particular objections against the integrity of the Hebrew text. But how you can spare so much time from your practices, I know not. Yet if you shall continue still in that mind, the Psalter being the only book wherein the Papists generally stand for the Greek reading (out of which their vulgar Latin is rendered) against the verity of the Hebrew text, I will send you Mr. William Eyre his Censure upon all the particular places excepted against therein, which, forasmuch as concerneth that book, will ease you of much labour. I pray send me Raimundi Fugio, and the Latin translation of the Arabic Chronology, as soon as it shall be suffered to be public.

JA. ARMACHANUS.

June, 1651.

LETTER CCLXXXIX.

THE ARCHBISHOP OF ARMAGH TO THE LEARNED FRANCISCUS JUNIUS.

Viro Cl. Francisco Junio, Francisci filio, Jacobus Armachanus salutem.

A Bonaventura Vulcanio editi habentur viri cujusdam docti anonymi commentarioli duo, in literas Gothicas ex vetustissimo quodam codice argenteo (ut eum vocat) sumptas, unus; in alphabetum Gothicum, (quod tamen Gothicum omnino non est) et notas Lombardicas, in alio quodam vetustissimo codice repertas, alter. Argenteus ille codex membranaceus, qui quatuor evangelia aureis et argenteis literis Gothice descripta continebat, ad Werdeni sive Werdinensis monasterii bibliothecam pertinuit, in regione Bergensi quatuor fere a Colonia Germanicis miliaribus distantis. Inde ex sexto Matthæi, et primo Marci capitulo ab Arnoldo Mercatore nonnulla descripta, Inscriptionum suarum corpori[a] inseruit Gruterus. Indidemque orationem Dominicam cum aliis quibusdam particulis, ab Antonio Morillono transcriptam, in Gotodonica sua Johannes Goropius Becanus[b] retulit: quorum cum iis, quæ a Vulcanio sunt edita, collatione facta, oborta mihi aliquando est suspicio, non alium eruditi illius in literas Gothicas commentarioli authorem fuisse, quam Antonium ipsum Morillonum, qui Antonio Perrenoto cardinali Granvellano a bibliotheca fuit et Latinis epistolis. Neque vero ad alium quam ad cardinalem illum ea verba spectasse sum opinatus, quæ in secundi commentarioli principio leguntur: "Quem-

[a] Pag. 147. et 158.

[b] Originum Antuerpian. lib. 7. pag. 739, 740. et 750.

admodum dominatio vestra movet, ita est. Omnino enim præsens opusculum interpres est alterius operis, nempe vocabularii," &c. Quanquam authorem simul cum domino suo plurimum a vero hic aberravisse, nullum sit dubium: quum codicem illum a notarum sive Romanæ scripturæ compendiorum collectaneis, quæ Tironis ac Senecæ nominibus insignita Gruterus postea in lucem edidit, nihil differre deprehenderimus. Ut frustra author hic sibi persuaserit, ad aliud aliquod opus referenda ista fuisse; "Cujus usus fuerit aulicus legatus, qui Gothi erant, docere Lombardice, ut intra Italiam cum principibus Italicis possent perorare."

Codicem alium Gothicum aureis argenteisque characteribus, papyro exaratum, et non Evangelia tantum sed universum etiam Novum Testamentum complectentem, in bibliotheca Hermanni Comitis Nervenarii extitisse, Philippus Marnixius Dominus Sanc-Aldeguntius (apud Sibrandum Lubberti de Princip. Christianorum Dogmatum, lib. III. cap. VII.) confirmat. In quo orationis Dominicæ idem quod in libro Werdinensi habebatur initium; "Atta unsur thu in himina de." Cujusmodi Novum Testamentum ad suas etiam manus pervenisse Matulius Metellus Sequanus (apud Suffridum Petrum, Præfat. in Scriptor. Frisiæ Decad.) est testatus. Ubi et illud notandum, orationem Dominicam Gothicam doxologia illa concludi, quæ in vetere Latina Bibliorum editione desideratur: ut ex Græco fonte Gothicam istam Novi Testamenti versionem derivatam esse appareat, et ex ipsius Wulfilæ primæva traductione descriptam. Hunc enim primum literas apud Gothos invenisse, et Scripturas sacras in eorum linguam convertisse, Socrates, Sozomenus, Isidorus Hispalensis (in Gothorum chronico) et martyrii Nicætæ scriptor (apud Simeonem Metaphrastem die 15°. Semtembris) vos docent, quorum possumus (cum Sixto Senense libro quarto Bibliothecæ sanctæ) ex Græco translationem illam fuisse factam, expresse indicare.

Quo referendus est et ille Walafridi Strabilocus, de rebus ecclesiasticis[c], "Et, ut historiæ testantur, postmodum

[c] Cap. 7.

studiosi illius (Gothorum) gentis divinos libros in suæ locutionis proprietatem transtulerunt: quorum adhuc monumenta apud nonnullos habentur. Et fidelium fratrum relatione didicimus, apud quasdam Scytharum gentes, maxime Tomitanos, eadem locutione divina hactenus celebrari officia." Et quod a Josepho Scaligero est additum[d] Gothos etiamnum in iisdem regionibus degere sub Præcopensi Tartarorum dynastia, ut utrumque Testamentum, iisdem literis, quas excogitavit Wulfila, conscriptum, et eadem lingua, qua tempore Ovidii utebantur interpretatum legere. Quæ eo a me adducta sunt omnia, ut qua ratione Gothicam ex Græca scriptionem Wulfilas efformaverit, in priore illo commentariolo declarari subindicarem. De quo integrum tamen tibi judicium relinquo. Vale.

JACOBUS ARMACHANUS.

Londini v. Nonas Julias, Anno
Æræ Christianæ MDCLI.

[d] Canon. Isagog. libro 3. pag. 138.

LETTER CCXC.

THE LEARNED LUDOVICUS CAPELLUS TO THE ARCHBISHOP OF ARMAGH.

Scripsi, vir reverendissime, ad amplissimam tuam dignitatem, ante menses quinque, atque una misi epistolam meam adversus Bootium apologeticam, quam nomini tuo clarissimo inscripseram, sperans aliquod ab amplitudine tua ad me responsum, quo significares quid de lite hac tota sentires. Nihil dum tamen quidquam a te accepi. Ac quia amicus cui negotium literas ad te meas mittendi commiseram paulo post ad plures obiit, scire non possum an literæ meæ tibi redditæ sint, aut vero an ad eas responderis necne, ita ut fato aliquo vel tuæ, vel meæ perierint. Itaque dabis, quæso, veniam, si hac iterata compellatione mea gravis et molestus tibi sum, expetendo a te tuam de controversia illa, de qua tota Critica, sententiam. Quæ etsi forte (quod certe nolim) adversa mihi sit, gratum tamen erit (si scriptum non est) dissensus tui rationes audire, ut si erro, in viam a te admonitus redeam, quod erit mihi longe acceptissimum. Hac spe subnixus, et humanitate tua fretus, pluribus non ero tibi molestus, sed omnia tibi fausta, pristinamque dignitatem, et annos Nestoreos a Deo O. M. opto et voveo.

Amplitudini tuæ omni officiorum

Genere devinctissimus,

LUD. CAPELLUS.

Salmurii 8. Idus Sextileis.
A. D. MDCLI.

LETTER CCXCI.

MR. ARNOLD BOATE TO THE ARCHBISHOP OF ARMAGH.

May it please your Grace,

On Saturday last there went away from hence, for Calais and London, the lady Bannatire, in whose house I live here; by whom I sent you a Pugio fidei, and a Chronicon orientale, (the first whereof costeth ten franks, and the other six); as likewise an extract of the obelisci and asterisci membranarum Sardoianarum; the which being a work of much more time and pains than I was able in my present condition to bestow upon it, I was fain to hire Mr. Coque, your professor of the Greek tongue, for to do it; who would have done it for five franks, and not under, if I would have been content with the bare transcription of the obelisks and asterisks out of the Membranes. But to compare them all along with the Roman edition, and out of the same to add every where the chapters and the verses, quorum nec vola nec vestigium in membranis exstat (ubi omnia uno tenore scripta extant, nullo ne inter voces quidem spatio aut discrimine relicto, quod immensum auget transcribendi molestiam); and without the marking whereof, I could not see how the transcript would have been of any use to Mr. Junius; that he would not do for a penny less than twenty franks, protesting, when he had done, that if it were to do again, he would not do it for double the monies, as having been a whole sevennight busied with it, and found it incomparably more toilsome than he had imagined it. And although he be a very able Grecian, and wonderful diligent and faithful in whatever he undertakes, yet I would not rely

solely upon him, but compared every obelisk and asterisk of his transcription, (in which he hath made use of notæ paratheseon for the obelisks, and of sublineation in lieu of asterisks) with the membranæ, for to be sure that all was right, and that he had no where exchanged one for the other. And I can give your lordship an entire assurance, that his transcript agreeth most exactly with the original, not only in marking the obel and aster, but in every word and syllable, ne vitiis quidem orthographicis, quæ hic illic occurrunt, exceptis. The only error committed by him is, that he hath misplaced some chapters of Deuteronomy, the which nevertheless cannot be of any other prejudice to Mr. Young, than that of the transposing of a quaternio by a bookbinder useth to be. He hath also in most places added, as I have desired him, "quomodo editio Romana se haberet quantum ad verba obelis et asteriscis conclusa, et utrum ea ibi adsint vel absint." About the verifying whereof, I have not taken the same pains as about that of the main matter; because that the errors here, if any be, are not of any dangerous consequence, and may easily be mended by Mr. Junius himself; who, if he have not some skill in the Hebrew, will have much ado to comprehend the sense and the reason of some of the asterisks, there being divers of them very perverse or frivolous.

I had lately a letter from Mr. Croy, dated 7. Idus Augusti, 1651. who writes to me, that being at a synod at Mompelier, when he received the copy of the Antieritica which I had sent him; and having made report to the synod of the contents of the same, "ea omnium animos ita perculerunt, ut si eam rem urgere voluissem, decreto publico Criticam illam damnaturi fuerint." He tells me further, to have also read afterwards, "ipsam Capelli Criticam a capite ad calcem;" adding, "tecum jam sentio, vir nobilissime, et profiteor, Criticam illam non esse sacram appellandam, sed potius *ἀνόσιον*, profanam, et impiam. Interpretum Græcorum et Latinorum *παροράματα*, hallucinationes, inscitiam, et errores nobis pro totidem variis lectionibus obtrudit. Puerilibus, levibus, ridiculis, et falsis scatet observationibus. Tot asserit esse varia Scripturæ

exemplaria, quot fuerunt illius interpretes. Textus sacri incorruptam veritatem, authentiam, atque autoritatem audaci conatu labefactat. Impurissimi atque impudentissimi Morini, aliorumque Sacræ Scripturæ hostium, quos Roma peperit et alit, partes agit; et in academia Salmuriensi verbi divini minister, et theologiæ professor (quod hactenus inauditum fuit, nec unquam visum) monstra et prodigia adversus Dei verbum, et contra firmissima veræ theologiæ fundamenta, et piam fidem, gignit atque educit. Multa jam annotavi, quæ illius inscitiam, audaciam, fraudes, et errores demonstrent, et in oculis conspectuque omnium exponant, &c. Lætor et glorior, quod doctissimo et piissimo præsuli Armachano nomen meum notum sit. Si ad eum scribas, ipsum quæso meo nomine saluta, et certiorem fac, se in inferiori Occitania sui nominis admiratorem, et laudum præconem habere. Me beatum prædicari, si mihi cum illo literarum commercium esse posset." Hactenus Croiius. Habeo etiam literas a Voetio, in eandem plane sententiam de Capelli Critica scriptas.

As for Buxtorf, he, in his last letter to me, dated the second of June, hath these words: "Quum occasionem habebis, reverendissimo D. Armachano mea studia, officia, obsequia, cum humili salute, deferes; et nuntiabis meo nomine, de ejus constantia in bonæ causæ semel suscepto patrocinio si dubitarem, flagitium summum in tanti viri judicium committerem."

And there besides he maketh, in the same letter, this following proposition:

"Quum Capellus Armachanum, quem indigne et procaciter excipit, judicem tamen et arbitrum hujus causæ constituat, quid si ille breviter, et pro tanti judicis gravitate et authoritate nervose, sub epistola ad utrunque vestrum data suum, post auditam utramque partem, judicium, suamque sententiam, ferat ac pronuntiet: cum uterque ad ejus tribunal provocaveritis? nisi itineris et viarum longinquitas obstarent, ipsemet fortassis ad eum hoc nomine scriberem."

This proposition is so fully agreeable to mine own thoughts; and, if I be not much deceived, to truth and

equity, as I do most humbly beseech your lordship to accomplish it; which as you are able to do now to the full, after the perusal of all Capellus his own writings, so methinks it may be done in few words; viz. first, to state the question about Capellus his innovation, as it appeareth to you by the perusal of his works; and then to give your own subject[a], with a brief touch of the principal arguments which move you, either to concur with, or dissent from him or me in any of the most material particulars. I am told by them that had it from your grace's own mouth, that Capellus, for fear of some such thing, and for to prevent it, hath written fawning letters to your grace. But that, I am confident, will not hinder you from appearing freely and fully in a cause, wherein God's truth and sacred word is so deeply concerned; and as I have great cause to think, that a full and free declaring of your mind will be a condemning of Capellus in all the main points in controversy between me and him; so if it be otherwise, and that in any of them you find him in the right, and me in the wrong[b], I seek no favour, but an absolute impartiality. And as I dare prescribe your grace nothing concerning the form of your delivering of yourself, so I hope that you will approve of that pointed at by Buxtorfius, of setting down your mind in the form of an epistle, to be writ, iisdem verbis, unto Capellus; and unto me, mutatis tantum mutandis. But however, and whether you be resolved to fulfil this request of Buxtorf, and of mine; or whether that you have no mind to meddle in it, (the which nevertheless is no way credible to me) I do pray your grace most earnestly, to let me hear from you about it at your first commodity. And if it were not too troublesome to you, I should be glad at the same time to hear, in a few words, your opinion about the Septimanæ Danielis, and where you fix the beginning of them; as likewise your judgment upon Marshami Diatriba, and his great innovation touching that weighty subject; and what dis-

[a] Judgment on the same.

[b] Either in quæstione facti, aut juris.

tance of time you find, upon your most exact inquiries, a primo anno Cyri ad tempus nativitatis Christi; et quantum ex illo tempore sibi vindicet duratio monarchiæ Persicæ.

I humbly thank your grace for the offer of Mr. Eyre his notes on the Psalms; but if he be so wholly of Capellus his mind in the controversy I have with him, as his epistles to Capellus do seem to speak to him, I would not at all be beholden to him for any of his labours.

If it be known to your grace whether Dean Bernard be alive yet, and where he is, and how he doth, you will oblige me greatly to impart the same unto me.

Thus with my humblest and most affectionate respects to your grace, I rest,

Your Grace's most obedient servant,

A. BOATE.

Paris, Sept. 6. 1651.

LETTER CCXCII.

THE RIGHT REV. HENRY KING, BISHOP OF CHICHESTER, TO THE ARCHBISHOP OF ARMAGH.

Most Rev. Father,

Though of late I wanted direction to find your grace's abode, (not being at Rigate this last summer) my devotion of service, which needs no guide but your own transcendent worth, most habitually falls towards you wheresoever you are. As a testimony of this service, I did in August last, present by one, who undertook the delivery at Harrow-Hill, a small book, (and lest that should fail, my brother sent another by your chaplain) which may render your grace some account of my exercise and employment in this retirement. The truth is, one Sunday at Church, hearing a psalm sung, whose wretched expression quite marred the pen-man's matter and my devotion, I did at my return that evening try, whether from the version of our Bible I could not easily, and with plainness suiting the lowest understandings, deliver it from that garb, which indeed made it ridiculous. From one to another I passed on until the whole book was ran through. Which done, I could not resist the advice and importunity of better judgments than mine own to put it to the press. I was, I confess, discouraged, knowing that Mr. George Sandys, and lately one of our pretended reformers, had failed in two different extremes: the first too elegant for the vulgar use, changing both the metre and tunes wherewith they had been long acquainted; the other as flat and poor, as lamely worded, and unhandsomely rhymed as the old; which with much confidence he undertook to amend. My lord, I now come forth an

adventurer in a middle way, whose aim was without affectation of words, to leave them not disfigured in the sense. That this was needful, your grace well knows; but whether myself fit for the attempt, my modesty suspects. Thus whilst your grace, and other champions of the Church (the chariots and horsemen of Israel) engage against the public adversaries of truth, I come behind with the carriages, and humbly in the temple's porch fit the songs of Sion to celebrate the triumph of your pens. Though it be too sad a truth, cithara nostra conversa in luctum, yet some of these Psalms may serve as threnes and dirges to lament the present miseries; whose change, as I find not much reason to hope, so I have more religion than to despair. That God may long preserve your grace amongst us, to see a revolution of better times; or if not so, to comfort by your presence many who languish under these, is the daily and most earnest prayer of,

My Lord,

Your Grace's most faithfully devoted servant,

HEN. CHICHESTER.

Langley-Place, near Colbrook,
Oct. 30. 1651.

LETTER CCXCIII.

THE LEARNED LUDOVICUS CAPELLUS TO THE ARCHBISHOP OF ARMAGH.

Vir admodum Reverende et Clarissime.

Importunus forte, si non etiam invereeundus, parumque pudens ac modestus videbor tibi responsi ad literas meas paulo frequentiores efflagitator. Sed dabis, spero, veniam huic meæ sive sollicitudini, sive, si sic eam vocare libet, importunitati, quæ non aliunde est quam ab honesto eommunicandi per literas, eum dignitate tua elarissima, de argumento quodam literario (quod semper inter bonos licuit) de quo tu sententiam ferre potes simul et pro tua singulari doctrina, et eximia eruditione, aeeuratissimam, et pro tua pietate et Christiana charitate, æquissimam. Visum est Bootio, viro olim (quantum per ejus ad me literas videbatur) mihi æquissimo, sed mox averso sine ulla justa causa in me animo, pro suo genio et ingenio, et me immerentem, et Critieam meam innoxiam, stylo invadere atroei et eruento, quasi sacra omnia ego irem funditus perditum, idque dicata dignitati tuæ publica epistola. Coegit me hac sua importunitate et inhumanitate, par pari referre, et calamum in eum, hortantibus amicis, aculeatum stringere ad mei tum defensionem, tum veritatis, quam in hoc argumento a me stare arbitror, propugnationem, eujus rei æquum existimavi te facere judicem atque arbitrum, dicata pariter tibi epistola apologetica. Eam ante menses octo euravi per amieos ad te mitti, bisque ab eo tempore ad reverentiam tuam dignissimam ea de re seripsi, atque ad meas hasee literas responsum a dignitate tua adhue expecto, necdum habeo, ineertus an fato et casu aliquo literæ

meæ perierint, nec sint tibi redditæ, aut tuæ ad me in via pariter interciderint, an vero certum et decretum tibi sit omnino nihil respondere, quod postremum vix mihi possum persuadere de tanta tua erga omnes humanitate, et animi vere Christiani generositate. Itaque data et oblata mihi per virum istum juvenem doctissimum, qui ad vos commigrat, percommoda opportunitate, volui iterum experiri quid tandem mihi vel sperandum et expectandum, vel etiam desperandum deinceps sit de dignitatis tuæ erga me vel favore et benevolentia, vel rigore et severitate. Age ergo, vir longe clarissime, noli, quæso, silentio tuo animum diutius tenere suspensum, sed quid de me et Critica mea sentias candidus imperti, vel, si illa displicet, ede; quicquid rescripseris gratum erit, sed gratius multo si te non longe a sententia mea abire videro. Interim velim te de me sentire omnia æqua et justa, utpote qui dignitati tuæ omnia a Deo O. M. ex animo precor fausta et felicia.

Dignitati tuæ clarissimæ, in

Omnibus obsequentissimus,

LUD. CAPELLUS.

Dabam Salmurii ipsis Nonis Novembribus, 1651.

LETTER CCXCIV.

THE ARCHBISHOP OF ARMAGH TO DR. ARNOLD BOATE.

Good Doctor,

I received both your last letter and your entire dispute against Capellus; in the publication whereof I see you do still bewray your old error of loading me with those encomiums, the least measure whereof I dare not own, but pray only unto God, that by his grace I may hereafter endeavour to be that, which the abundance of your affection maketh me to be already. The books are much desired here.

I am sorry I have put you to so much pains in seeking out for your Valesius, and am not altogether out of hope of obtaining Rochefocault's copy, by your industrious negotiation with the Puteani fratres and Sir K. Digby.

But I was out of measure pleased with your good news you brought me of Mons. Sarau's pieces of the Septuagint, and his willingness to impart the transcript of the Variæ lectiones thereof unto Mr. Patrick Young. He most earnestly desireth you to see those variations transcribed for his use: wherein he entreateth you to have a special care of the places noted with obelisks and asterisks, and carefully to set down the marks of the ending of every one of them.

I pray send me the volume of Anastasius Bibliothecarius his works, and the other of Fulgentius. As likewise Amolonis Lugdunensis Epistolæ, lately set out by Sirmondus, and Raimundus his Pugio contra Judæos, when it shall come out.

I send you Mr. Taylor's Pirke Aboth, the author

whereof he maketh to be R. Nathan Babylonius. But I am much mistaken if * * * * be not two different works. If Aboth R. Nathan be to be had at Paris, I pray send it unto me.

I have made known to the queen of France, that there can be no possible expectation of my * * * * removing to those quarters. For which and for all your other manifold courtesies I shall

Evermore rest

Your most faithful friend,

JA. ARMACHANUS.

Linc. Inn, Nov. 29.
1651.

LETTER CCXCV.

THE ARCHBISHOP OF ARMAGH TO THE LEARNED LUDOVICUS CAPELLUS.

Eruditissimo viro D. Ludovico Capello, Jacobus Usserius Armachanus S.

Vir Clarissime,

Cum tuam de textus Hebraici Veteris Testamenti variantibus lectionibus ad me datam epistolam cum altera D. Bootii ad me itidem scripta conferrem; in ipso statim limine deprehendi, de eo quod inprimis constituendum inter vos fuerat, id est de cardine et statu principalis controversiæ, immane inter vos esse dissidium. Affirmas tu, "necesse[a] esse ut Bootius et ipsi similes vel renuncient effato suo, scilicet non licere nobis vel in minimo apiculo discedere ab hodierni codicis Hebraici lectione; vel dicant, scribas omnes quorum opera hodiernus codex ad nos pervenit, per plus quam duo annorum millia, a reditu ex captivitate Babylonica (quum Esdras dicitur totum Vetus Testamentum ipse descripsisse) ad hunc usque diem fuisse *ἀναμαρτήτους* et *θεοπνεύστους*.

At effatum illud Bootius ut suum et sui similium esse plane pernegat: et in hisce studiis exercitatissimi Buxtorfii[b] de Hebraicis codicibus assertionem hanc, suis rationibus munitam, contra opponit: "Neque enim existimo tales esse, ut in nullo plane punctulo, apiculo, aut literula, a primis Mosis et prophetarum autographis apographa unquam discesserint, aut nullum omnino vitium vel levissimum in eos irrepserit. Nam ne ipsi quidem Judæi hoc asserunt: qui et antiquitus jam exemplaria corrupta, sed

[a] Apologet. epist. pag. 10.

[b] De Punctor. antiquit. part. 1. cap. 16.

ab Esra iterum correcta et restituta fuisse; et posterioribus temporibus, cum inter celebres authores, tum inter exemplaria varia, dissensiones et discrepantes quasdam lectiones notant. Tales sunt præter notas τοῦ קרי וכתיב dissensiones de quarundam vocum lectione inter Judæos orientales, et occidentales, et inter Ben Ascher et Ben Naphtali. Sic memorant aliquando, nec dissimulant, varietates nonnullas ex libris quibusdam manuscriptis celeberrimis et magnæ authoritatis; ut, exempli gratia, librorum Hierosolymitanorum, Babylonicorum, Hispaniensium, exemplaris Hilleliani, Pentateuchi cujusdam Hierichuntini, Sinaitici, &c. Meminerunt etiam librorum correctorum, et per consequens tacite etiam minus correctorum. Redarguunt etiam sæpe exemplaria quædam diserte erroris."

Indeque paulo commotior hic D. Bootius ita de te conqueritur. "Quæ[c] est hæc dictatoria potestas, imo quæ inaudita tyrannis, præscribere nobis quid sentire debeamus ac necessitatem nobis imponere, ut eam tueamur sententiam quam pro absurdissima damnamus; et quæ sententiæ vere nostræ adeo non cohæret, aut ex ea sequitur, ut hac posita illam inevitabiliter concidere necesse sit? Quasi vero non liceat nobis rem istam, prout melius nobis videtur, concipere atque explicare; et inter duo extrema tum innumeræ ac commentitiæ variarum lectionum multitudinis, tum omnimodæ illarum absentiæ media (via in qua ut plurimum veritas inveniri solet) incedere: et quasi nobis id necessario faciendum esset, quod non nisi stulti facere solent, ut dum vitium aliquod devitant, in contrarium vitium currant.

Quid hic tu vero? Ais te "dictatorem[d] non agere nec tyrannidem exercere, nec illis quidquam præscribere; sed quid ex eorum sententia et positione atque effato sequatur ostendere: nullam vero Bootium invenisse viam quæ se explicet et extricet isto nexu quo eum et sui similes constrinxeras. Si nobis non licet vel in minimo apiculo ab hodierni codicis lectione deflectere; sequi hodiernum co-

[c] Epist. sect. 2. [d] Apolog. pag. 11, 12.

dicem ad minimum usque apiculum nobis repræsentare ipsissima Mosis et prophetarum *αὐτόγραφα*: hoc autem si verum est, sequi scribas omnes inter describendum fuisse *ἀναμαρτήτους*. Et hic Bootio Rhodum esse asseris hic illi hic esse saltandum."

Atqui ostendendum tibi prius fuerat, hanc fuisse Bootii sententiam: " non licere nobis vel in minimo apiculo ab hodierni Hebraici codicis lectione deflectere:" a qua tam procul illum abfuisse videmus, ut duos[e] casus ipse expresserit, in quibus nobis liceat a vulgata lectione recedere. I. " Ubi discrepant inter se codices Hebraici; (non quidem quivis promiscue, sed lectiores ac melioris notæ:) tunc enim de variantibus lectionibus artificiose dijudicandum esse, quænam alteri præferenda sit; eamque eligendam, quæ loco aptius quadret." II. Quando invictis argumentis probare potest; aliquod textui vitium subesse."

Negat quidem ille, et jure negat, veteres Scripturæ translationes quascumque pro totidem Hebraicæ veritatis exemplaribus esse habendas; ita ut ex iis Hebraici textus variationes non minus certo colligi possint, quam ex ipsis codicibus Hebraicis. Nam, ut rectissime a te est observatum: " Non[f] omnis variatio interpretis a textu originario nititur, aut fundata est in diversitate codicum originariorum: multa potest esse ab interpretis ipsius hallucinatione et deliberato facta mutatione, additione, et detractione." Ex incuria quoque et *ἀβλεψίᾳ* interpretis præteriri non raro in versione videmus, quod in eo quem transferendum sibi proposuit codice legebatur, atque aliud etiam pro eo quod ibi habebatur in translatione substitui. Quemadmodum (verbi gratia) ex 2 Maccab. cap. XIII. ver. 15. tum in Francisci Junii versione, tum in doctissimi fratris tui historia[g], bis mille viri a Juda Maccabæo interfecti feruntur: non quod id ita in textu originario utervis invenerit, sed quod frater Latinum hic interpretem simpliciter secutus fuerit; interpres vero Græcum quem vertebat textum minus diligenter attendens, *δισχιλίους* pro

[e] Append. epist. pag. 104. [f] Apolog. pag. 101.
[g] Jacob. Cappel. ad ann. mundi 3837.

τετρακισχιλίοις perperam aeeeperit. Cujusmodi παρορά-ματα, ob eharacterum aut sonorum in vocabulis præcipue Hebraicis similitudinem vel levem aliquam a minus attento inspectore conceptam literarum transpositionem, multo etiam facilius possunt obreperc. Et ut, in multis hujus generis locis, Hebraicum quo interpres usus est exemplar eandem quam illc reddidit leetionem exhibuerit; de eorum tamen plurimis nullo nobis eonstare potest modo, utrum ipsi interpreti an eodici quem præ manibus illc habuit Hebraico ista aceepta referenda fuerit differentia; præsertim si interpres ille ex Judaizantium fuerit numero.

Ex libris enim Talmudicis et eommentariis quæ Medrashim voeant, manifestum est, Judæis hane esse consuetudinem, non ex negligentia aliqua, sed ex nimia potius diligentia, et certo eonsilio profeetam; ut paronomasticis hujusmodi voeum immutationibus in sacrarum literarum explieatione sæpius utantur: non quod in exemplari ullo ita seriptas voees illas deprehenderint, sed quod ad varios exponendæ Scripturæ modos amplifieandos pertinere illud existimaverint. Unde et tu, quum[h] Talmudiei dieunt, Psalm. LXVIII. ver. 14. non esse legendum (uti nos legimus) בצלמין sed בצלמות, in Exod. eap. XXXII. ver. 1. non בושש sed באו שש, in Isai. cap. XXVI. ver. 2. non שומר אמונים sed אמן שאומרים, et in Cantie. cap. VII. ver. 11. non בכפרים sed בכיפרום esse legendum; non id eos voluisse (cum Buxtorfio[i] patre, τῷ μακαρίτῃ) agnoseis, ut quod ipsi legendum dixerunt pro vera textus leetione esset recipiendum, sed "ut aeumen ingenii in his ostentarent, et haberentur pro iis qui legem variis modis explieare possent."

Neque tamen ex ullis omnino interpretum locis varianteS Hebraieorum eodicum leetiones peti posse infieiatur Bootius[k], ex ea tantum versione quæ Septuaginta nomen præfert eolligendas eas esse negat; ex reliquis omnibus interpretibus desumi eas posse, libenter eoncedit. Nullo enim modo admitti posse judieat, quæ de τῶν ὁ editione

[h] Critic. pag. 178.

[i] Commentar. Masorethic. lib. 1. cap. 9.

[k] Epist. sect. 14.

contra Buxtorfium a te prolata sunt. "Manifestum[l] esse ex collatione τῶν Septuaginta cum textu hodierno Hebræo, codicem eorum ab isto enormiter variasse. Reddi enim in infinitis locis discrepantiæ rationem certam et indubitatam, variam scilicet lectionem, quod aliter legerunt in suo codice, quam hodie legitur in Judaico. Codicem Hebræum quo usi sunt Septuaginta in versione sua concinnanda, immensum quantum ab hodierno Judaico diversum abire. Ex translationis ipsius cum hodierno Judaico contextu contentione, sole ipso clarius liquere, Septuaginta interpretes longe aliter in codice suo Hebraico legisse, quam nos hodie legimus in hodierno Judaico."

Nec ita solus sensit Bootius: hoc ipsum jamdudum illum docuerat B. Hieronymus. "Qui passim notat et monet quam diverse Septuaginta interpretes ab hodierna lectione discesserint; neque tamen diversitatem seu variationem illam rejicit in codicis ipsorum discrepantiam ab eo quo utebatur: sed totam diversitatis causam et culpam ipsis interpretibus adscribit; qui aliter legerunt decepti literarum similitudine et affinitate, vel omittendo et subtrahendo, vel addendo etiam aliquid de suo, prout illis videbatur consultius. Quod multis ex Hieronymi scriptis et commentariis productis locis et exemptis probat Bootius[m]; et esse verum, tu[n] ipse agnoscis.

Et recte quidem hic tu putas, "Ipsum[o] Bootium non existimare necessario sibi credendum, sequendum et amplectendum esse, quicquid uspiam ab Hieronymo dictum aut scriptum est." At nihil hoc impedit, quo minus ille inquirat, qui fieri potuerit, ut homo in aliis minime hebes, et in Hebraica literatura satis perspicax, id videre non potuerit, quod tu non modo certum esse atque indubitatum, sed etiam "sole ipso clarius liquere" asseris.

"Causa[p]," vero, inquis, "cur res illa Hieronymo in mentem non venerit, non fuit defectus aliquis ingenii aut judicii, vel doctrinæ in ipso, sed præjudicata opinio quam a

[l] Critic. Defens. sect. 14.
[n] Apol. pag. 93.
[p] Apol. pag. 96.
[m] Epist. sect. 55. 57, 58.
[o] Ibid. pag. 94.

præceptoribus suis Hebraicis hauserat; codicem Hebraicum repræsentare ad amussim ipsa prophetarum autographa, proindeque non esse ab illo vel latum pilum discedendum. Itaque quicquid videbat ab illo codice vel tantillum discrepare, statim illud rejiciebat tanquam spurium, corruptum et adulterinum; ejusque causam in interpretum hallucinationes, vel scribarum, qui translationes ipsorum descripserunt, audaciam, temeritatem, vel inscitiam rejiciebat." Quod fortasse non dixisses, si ex commentariis ipsius in tertium caput Epistolæ ad Galatas[q] in memoriam revocavisses, quam facile suspicionem hanc ille admiserit; a Judæis detracta textui Hebraico fuisse vocabula כל et בכל in Deuteron. cap. XXVII. ver. 26. et אלהים adjectum in Deuteron. cap. XXI. ver. 23. atque ex commentariis[r] in Micheæ cap. V. ver. 2. in Josuæ XV. capite, post versum 59. duos versiculos potuisse "de veteribus libris eradi malitia Judæorum, ne Jesus Christus de tribu Juda ortus videretur."

Septuaginta illorum tuorum animadvertisse te agnoscis "frequentes[s] pueriles et pudendos sæpe lapsus atque aberrationes a genuina vocum et phraseon significatione, et sacrorum scriptorum mente atque scopo, etiam in iis locis, in quibus illi, non secus quam nos hodie, legerunt." An vero ex ignorantia aut ἀβλεψίᾳ in tam frequentes, tam pueriles et pudendos lapsus homines Hebraicæ linguæ satis peritos incidere potuisse putabimus: an accuratiorem potius eos omnem transferendi rationem consulto hic neglexisse? Quod certe alibi passim ab eis fuisse factum videmus, ubi nulla literarum similitudo vel vocum affinitas variantis lectionis aut erroris a librariis commissi aliquod exhibet vestigium. Quo referenda celeberrima illa de annis primorum patrum, in cap. V. et XI. Geneseos, differentia: de qua, B. Augustinus: "In[t] his in quibus continuatur ipsius mendositatis similitudo, ita ut ante genitum filium qui ordini inseritur alibi (in Græco scilicet) supersint cen-

[q] Critic. pag. 478, 479, 480.
[r] Ibid. pag. 292.
[s] Apolog. pag. 21.
[t] Lib. 15. De civitate Dei, cap. 13.

tum anni, alibi (in Hebræo) desint; post genitum autem ubi deerant supersint, ubi supererant desint; videtur habere quandam, si dici potest, error ipse constantiam; nec casum redolet, sed industriam." Hac addita conclusione, ipso digna. "Recte fieri nullo modo dubitaverim, ut cum diversum aliquid in utrisque codicibus invenitur, quandoquidem ad fidem rerum gestarum utrumque esse non potest verum, ei linguæ potius credatur, unde est in aliam per interpretes facta translatio."

Agnoscis deinde ipse; "Si[u] conferatur Græca ista versio cum Hebræo textu, inveniri infinita loca in quibus aliquid deficit eorum quæ in Hebræo habentur." Et quæris, "Qui[x] potuerit tanta esse interpretibus ἀβλεψία et præcipitatio, ut periodos etiam integras omiserint, easque multas et frequentes, quin et capita integra, et capitum partes longe maximas omiserint penitus?" Quum ab interpretibus illud simul quærere debuisses; qui etiam "potuerit tanta esse in librariis ἀβλεψία et præcipitatio," ut toties et tam fœde hic erraverint? tecumque considerare, creditu longe fuisse facilius, interpretes ista in suo codice inventa pro libitu in versione sua præteriisse; quam a Masorethis vel primis Hebraicorum nostrorum codicum descriptoribus conficta magna ex parte et textui sacro addita fuisse. Id enim dicere oportet, si in hodiernæ lectionis correctione tot editionis Græcæ defectuum aliqua habenda fuerit ratio.

Et hi quidem defectus in libro Job maxime sunt conspicui: in quo a Græcis codicibus abfuisse notavit Origines, "πολλάκις μὲν ἕπη τέσσαρα ἢ τρία, ἐσθότε δὲ δεκατέσσαρα, δεκαὲξ, καὶ δεκαεννέα, sæpe quidem quatuor aut tres sententias, nonnunquam autem quatuordecim, sexdecim et novemdecim." Quos omnes defectus ex Græca Origenis editione supplens Hieronymus, in Latinam suam versionem (quam obelis et asteriscis distinctam in lucem aliquando proferre nobis est animus) ita ad Paulam et Eustochium est præfatus. "Beatum Job, qui adhuc

[u] Critic. pag. 214.
[x] Ibid. pag. 300.
[y] Epist. ad Jul. Africanum.

apud Latinos jacebat in stercore, et vermibus scatebat errorum, integrum immaculatumque gaudete. Quomodo enim post probationem atque victoriam ipsius duplicitер[z] universa reddita sunt: ita ego in lingua nostra (audacter loquor) feci eum habere, quæ amiserat." Indeque præfatione in eundem librum ex Hebraico postea a se conversum, eos qui priorem illam suam translationem probaverant (in quorum numero et Augustinus fuit; qui ad eam suas in Jobum annotationes adaptandas censuit) simul etiam a Septuaginta erratum fuisse fateri oportere colligit. "Neque enim fieri potest," inquit ille, "ut quos plura intermisisse susceperint, non eosdem etiam in quibusdam errasse fateantur, præcipue in Job; cui si ea quæ sub asteriscis addita sunt subtraxeris, pars maxima detruncabitur. Et hoc duntaxat apud Græcos. Cæterum apud Latinos, ante eam translationem quam sub asteriscis et obelis nuper edidimus, septingenti ferme aut octingenti versus desunt: ut decurtatus et laceratus corrosusque liber fœditatem sui publice legentibus præbeat."

Tibi vero (qui Septuaginta tuis tantopere detrahi illibenter audis) hoc "videtur[a] ab eo dictum esse hyperbolice: quod in eo libro hodie versus sint duntaxat 1070. sic enim in veteribus illis editionibus Latinis fuissent tantum 270. versus in eo libro," vel 370. ut debebas etiam adjicere. Ubi nostros versus sive פסוקים Hebræorum, qui 1070. in libro Jobi numerantur, minus accurate distinguere videris a veterum *στίχοις*: cujusmodi in libris viginti *Ἀρχαιολογίας* suæ 60000. extitisse, ad eorum finem annotat Josephus; et 1800. in libro Jobi fuisse, ad calcem Chronographiæ suæ refert Nicephorus Constantinopolitanus patriarcha. Hesychius, vel quicunque ineditarum in libros sacros Græcarum Hypothesium author fuit, dictione hic adhibita, librum Job sine asteriscis quidem 1600. *στίχους* habuisse notat; cum asteriscis vero 2200. Varia enim *τῶν στιχῶν* apud varios erat longitudo: et ab Hesychio magis præcise asteriseo notatorum quantitas ad 600. *στιχῶν*, quam ab Hieronymo (dimidiatam

[z] Job. cap. 42. ver. 10.

[a] Critic. pag. 295.

libri partem propius assequi affectante) ad 700. vel. 800. versuum numerum reducitur; quæ ipsa minor tamen ratio satis evincit, tot in uno libro defectuum Græcam vulgatam editionem ream esse repertam, ut quid in reliquis ab illa omissum sit, operæ pretium non fuerit attendere.

Sed nihil editionis illius authoritatem magis minuit, quam multiplex illa tot assumentorum ad sacram Hebraicæ veritatis purpuram audacissime facta additio: quæ aliquando non versiculorum tantum aliquot, sed integrorum etiam est capitum. Harum additionum, ab Origene in epistola ad Julium Africanum, ex Jobi et Estheræ libris producta habentur exempla. Et de libro Estheræ agnoscis ipse, "Multa[b] fuisse addita et omissa ad libitum interpretis; qui non fuit accuratus in vertendo, sed studuit tantum utcunque sensum reddere." Sed ut sensum utcumque ille redderet; tam multa a textu demere, tam multa aliena in eum intrudere, quid attinebat? Et qui minus accuratus ille fuit in hoc quam in propheticis libris? in quibus vel ille vel illi interpretes, ut tu quoque fateris, "Passim[c] vocum genus, numerum, statum, tempus, modum, conjugationem, et personam immutarunt, pene pro arbitrio; ut sensum aliquem, uti ipsis videbatur, commodum exculperent iis in locis in quibus alioqui sensus non videbatur ipsis elici posse aptus et accommodatus."

Qui vero in uno libro ad libitum multa addunt et omittunt, in aliis ita commutant omnia pene pro arbitrio, non æqui sane habendi sunt Hebraicæ lectionis arbitri. Præsertim quum in Daniele complura illi capitula Hebræo textui addiderint, quæ ob hanc ipsam causam Eusebius et Apollinarius, Porphyrii calumniis respondentes, ut legitimam Scripturæ partem defendere recusabant; sed etiam reliquæ prophetiæ faciem universam ita immutaverunt, ut Christianæ Ecclesiæ, in aliis libris eorum versionem secutæ, hic eam repudiare atque in ejus locum Theodotionis editionem coactæ fuerint substituere. De quibus, in suorum ad Danielem commentariorum proœmio sic scripsit Hieronymus. "Ante annos plurimos quum verteremus Danielem, has visiones (a Septuaginta superad-

[b] Critic. pag. 293. [c] Ibid. pag. 132.

ditas) obelo prænotavimus, significantes eas in Hebraico non haberi. Et miror quosdam *μεμψιμοίρους* indignari mihi, quasi ego decurtaverim librum: quum et Origenes, et Eusebius, et Apollinarius, aliique ecclesiastici viri et doctores Græciæ, has visiones non haberi apud Hebræos fateantur; nec se debere respondere Porphyrio pro his, quæ nullam Scripturæ sanctæ authoritatem præbeant. Illud quoque lectorem admoneo, Danielem non juxta Septuaginta interpretes, sed juxta Theodotionem ecclesias legere, qui utique post adventum Christi incredulus fuit; licet eum quidam dicant Ebionitam, qui altero genere Judæus est." Et initio prologi in Danielem, ex Hebraico a se conversum: "Danielem prophetam juxta Septuaginta interpretes Domini Salvatoris Ecclesiæ non legunt, utentes Theodotionis editione: et hoc cur acciderit, nescio. Sive enim quia sermo Chaldaicus est, et quibusdam proprietatibus a nostro eloquio discrepat, noluerunt Septuaginta interpretes easdem linguæ lineas in translatione servare; sive sub nomine eorum ab alio nescio quo, non satis Chaldæam linguam sciente, editus liber est; sive aliud quid causæ extiterit ignorans: hoc unum affirmare possum, quod multum a veritate discordet, et recto judicio repudiatus sit."

Quod igitur a Bootio quæris; "Cur[d] de Septuaginta interpretibus non idem dicere liceat, quod de aliis ipse concedit? ubi nimirum constat eorum interpretationem fundatam esse in varia lectione quæ fuit in eorum codice, quæque demonstrari potest ex ipsa translatione." Responderem ego quidem, idem ipsum de omnibus dicendum fuisse, si de fundamento illo constaret: sed illud adhuc nobis dubium manere; an ex ipsa translatione *τῶν ὁ* demonstrari possit, aliter eos in suo Hebræo codice legisse, quam nos in nostro. Nam etsi in aliis interpretibus, vel paraphrastis etiam, qui sententiam textus originarii exprimendam sibi proposuerunt, ubi eorum codex a nostro variaverit, dignosci aliquando possit: in iis tamen idem præstari posse non est expectandum, quibus tam multa Scripturæ, quam transferendam susceperant, ad libitum et

[d] Apolog. pag. 35.

addere et subdueere ludus est. Et eos quibus voeum genus, numerum, statum, tempus, modum, eonjugationem et personam immutare, pene pro arbitrio, mos est; a literularum vel permutatione vel transpositione vel additione etiam atque detraetione (quæ tibi variantium leetionum ex translatione sumptarum demonstrationes sunt) adeo religiose se eontinuisse, non facile quis erediderit.

Tu vero longe aliam rerum speeiem animo depinxisti tuo. "Ipsum[e] eodieem Hebræum, quo usi sunt Septuaginta in versione sua eoneinnanda, immensum quantum ab hodierno Judaieo diversum abiisse. Christi[f] et Jonathanis Chaldæi paraphrastæ tempore, et seeulis sequentibus, obtinuisse solum hodiernum Hebræum eodieem, ab illo τῶν Septuaginta multum diserepantem. Et si quæ fuerunt ante tempus Antioehi Epiphanis paria et gemina illi τῶν Septuaginta exemplaria vetusta, videri vel perseeutione immanis illius tyranni abolita, vel Pharisæorum et Seribarum, versioni τῶν Septuaginta infensorum hostium, post illam perseeutionem zelo, invidia, et læva mente in eontemptum addueta, negleeta, ae tandem penitus exoleta, ut eorum faetam non esse mentionem ab ullo Judaieorum seriptorum post Christi et Jonathanis tempus, eausa non sit eur quis miretur." Denique, "eodiees[g] omnes hodiernos Judaieos pro unieo duntaxat exemplari textus Hebraiei habendos et eensendos esse; eodieem τῶν Septuaginta pro uno altero. Judaieos enim omnes posteriores esse reeensione illa librorum saerorum quæ eensetur faeta a Masorethis post 500. a Christo nato annum; omnesque exseriptos aut eorreetos videri ex uno exemplari de quo Maimonides[h] ait, Ben Asehar per plures annos in ea laborasse, et fuisse Jerosolymis eonstitutum ut ex eo eodiees eorrigerentur et emendarentur."

Ubi primum tu quidem, eum aliis plurimis, aeeuratam illam Pentateuehi versionem, a Septuaginta interpretibus Ptolemæo Philadelpho proeurante perfeetam, eum laxiore totius Veteris Testamenti translatione altera confun-

[e] Critic. pag. 570. [f] Ibid. pag. 572.
[g] Apolog. pag. 105.
[h] Maimoni. in אהבה tract. 5. cap. 8. sect. 4.

dis; quæ, utut eorundem Septuaginta titulo venditetur, post quartum[i] tamen annum regni Ptolemæi Philometoris et Cleopatræ est confecta sub[j] quibus Dosithei Judæi celebre in Ægypto nomen fuit. Quem Philometorem cum tempore gravissimæ illius persecutionis regnavisse in Ægypto, ipsique tyranno Antiocho superstitem fuisse constet: cui erit credibile, interpretem illum, quicumque demum fuerit, in sua versione concinnanda ejusmodi Hebraico codice uti potuisse, cujusmodi omnes Epiphanis persecutione aboliti fuerint? aut alio ullo uti voluisse, quam a Judæis Assamonæorum sæculo viventibus communiter recepto, id est, nostro? quandoquidem, te ipso fatente, ἀκρίβεια[k] et zelus Pharisæorum Judæorumque "posteriorum erga legis corticem, et Masoretharum diligentia effecit, ut non ita multum variaverint codices Hebraici ab Assamonæorum sæculo ad hæc usque nostra tempora."

Deinde, ubi recensionem librorum sacrorum, quæ a junioribus Masorethis post 500. a Christo nato annum et perfectam Gemaram Babylonicam facta censetur, commemoras (nam "ut[l] minimum sexcentis, atque adeo amplius, post Christum natum annis vixisse" illos statuis): de priscorum quoque consimili studio, luculentum illum locum ex eadem Babylonica Gemara in memoriam tibi revocandum judicavi. "Primi[m] vel antiqui illi ראשונים ideo appellati sunt סופרים, quod literas legis omnes numeraverint; dicentes: Litera vau voeis גחון[n] est media litera libri legis: דרוש דרש[o] medietas vocum; והתנלה[p] versuum. In יכרסמנה הזיר מיער[q] litera ע voeis יער est media litera Psalmorum: יהוא רחום יכפר עין[r] medius versus."

Primorum vero vel antiquorum horum nomine intelliguntur "אנשי כנסת הגדולת Viri synagogæ magnæ" ob hoc ita dicti, quod "עטרה coronam" (ut alibi[s] in hac ipsa Gemara legitur) vel "הגדולה magnificentiam," ut in Ge-

[i] Epist. cap. 10. fin. in edit. Græc. Vatican.
[j] Joseph. lib. 2. contr. Apion.
[k] Critic. pag. 513.
[l] Critic. pag. 510.
[m] Tract. קדוין cap. 1.
[n] Levit. cap. 11. ver. 42.
[o] Ibid. cap. 10. ver. 16.
[p] Levit. cap. 13. ver. 33.
[q] Psalm. 80. ver. 14.
[r] Psalm. 88. ver. 38.
[s] Tract. יבא cap. 7.

mara[t] Hierosolymitana, altera longe antiquiore, habetur, "in pristinum statum restituerint." Eos postremis prophetis proxime successisse, et ut sepimentum legi fieret monuisse, in ipso initio פרקי אבות (quæ pars Mischnæ est, circa annum Christi CLXXXVIII. editæ) traditum invenimus, unde et celebre illud rabbinorum[u] effatum est petitum: "מסרה סיג לתורה Masorah est sepimentum legis." Cumque a primis hisce Masoræ authoribus, qui cum postremis prophetis sunt versati, observatum fuerit, "literam vau in voce גחון mediam esse literam legis:" (quod etiam apud R. Jehudam Levitam, in parte tertii libri Cozri, legitur:) notandum est, ad hujus rei conservandam memoriam, in hodiernis etiam Bibliis vau illud majusculo signatum esse charactere, Levit. cap. XI. ver. 42. apponique ad illud notulam istam Masorethicam. "ויו דגחון תצו התורה באותיות Vau vocis גחון est medietas legis in literis." Unde non solum primorum et postremorum Masoretharum hac in re consensio, sed etiam hodiernorum Hebraicorum codicum cum primorum illis, qui tempore Philadelphi et Septuaginta interpretum antiquiores fuerunt, conformitas adstruitur.

Masoræ hujus antiquitatem Josephi quoque adversus Apionem grammaticum auctoritate comprobari, Arias Montanus[x] asserit. Non quod expressam ejus mentionem ille fecerit; sed quod absque Masoræ subsidio non tam confidenter scribi ab eo potuisse is existimaverit, quod in priore contra Apionem libro apud ipsum legitur. "*Δῆλον δ' ἔστιν ἔργῳ πῶς ἡμεῖς τοῖς ἰδίοις γράμμασι πεπιστεύκαμεν· τοσούτου γὰρ αἰῶνος ἤδη παρῳχηκότος, οὔτε προσθεῖναί τὶς οὐδὲν οὔτε ἀφελεῖν αὐτῶν, οὔτε μεταθεῖναι τετόλμηκε. Πᾶσι γὰρ σύμφυτόν ἐστιν εὐθὺς ἐκ τῆς πρώτης γενέσεως Ἰουδαίοις ὀνομάζειν αὐτὰ Θεοῦ δόγματα, καὶ τούτοις ἐμμένειν, καὶ περὶ αὐτῶν, εἰ δέοι, θνήσκειν ἡδέως.* Palam est ipsis operibus, quantam nos Scripturis nostris habeamus fidem. Tanto enim sæculi spatio jam prætc-

[t] Tract. מגלה cap. 3.

[u] Elias, Præfat. 3. Masoreth. hammasoreth.

[x] Comment. de varia Hebraicor. libror. scriptione et lectione; cum Bibliis interlinealis edit. Antuerp. ann. 1584.

rito, neque adjicere quicquam aliquis, neque auferre, neque mutare est ausus. Omnibus enim insertum est mox ex prima generatione Judæis, hæc divina dogmata nominare, et in his utique permanere; et propter ea, si oporteat, libenter mortem oppetere." Cui geminum est et illud, quod a Philone[y] est traditum; Judæos, per spatium amplius quam bis mille annorum, "*μὴ ῥῆμα γε μόνον τῶν ὑπ' αὐτοῦ γεγραμμένων κινῆσαι, ἀλλὰ κᾶν μυριάκις αὐτοὺς ἀποθανεῖν ὑπομεῖναι θᾶττον, ἢ τοῖς ἐκείνου νόμοις καὶ ἔθεσιν ἐναντία πεισθῆναι*: ne verbum quidem eorum quæ a Mose scripta sunt movisse, sed millies potius morituros, quam quicquam legibus et institutis ejus contrarium suscepturos."

Nam quod Philonem et Josephum asseris[z] in lingua "Hebraica infantes plane fuisse, si modo quid omnino Hebraice scivisse dicendi sunt:" ut de Philone Hellenista Alexandrino libenter id, idem de Josepho sacerdote Hierosolymitano concedere non possum; qui suis[a] lingua patria Judaici belli scripsit historiam, et in Originum libris Hebraicas[b] Scripturas in linguam Græcam transtulit.

Quum Hebraicam igitur ille veritatem per tot secula integram et illibatam fuisse conservatam profiteatur: quænam de vulgata Græca Testamenti Veteris editione (a Septuaginta quidem seniorum sub secundo Ptolemæo facta, quam non totius Scripturæ sed librorum tantum Mosaicorum fuisse ipse[c] agnoscit, diversa; licet a Philone, Hebraicæ linguæ imperito, sola adhibita et explicata) a codice Hebræo qui eo tempore obtinebat tam longe lateque discedente, ipsius fuerit sententia, non difficile fuerit cuivis colligere. Qui enim codex Hebræus eo tempore obtinebat, non alius ab eo profecto fuit, quem in Chaldaica sua paraphrasi Ionathan et Onkelosius expresserunt: quos "usos esse codice Hebræo longe e codice *τῶν* Septua-

[y] Apud. Euseb. lib. 8. Præparat. evangelic.
[z] Critic. pag. 571.
[a] Joseph. in lib. Belli Judaici Proœmio.
[b] Antiquit. lib. 1. cap. 1. et lib. 10. cap. 11.
[c] Antiquit. lib. 1. cap. 1.

ginta diverso, et eodem pene cum hodierno quem a Masorethis habemus[d]," tute concedis.

De ipso quoque Josepho non est illud prætereundum, quod ex sacris Hebræorum literis Origines suas translaturum se est pollicitus[e], neque subtrahendo quicquam neque addendo, id eum pari fide non præstitisse. Eodem enim consilio quo Persis nuper Hieronymus Xaverius Jesuita interpolatam a se evangelicam dedit historiam, etiam Græcis ille rerum in Vetere Testamento gestarum transmisit memoriam: nonnulla quæ erant in canone supprimens, alia (ut quum Salomoni, verbi gratia, pro quadraginta regni annis octoginta tribuit; et in numero talentorum argenti ad templi usum a Davide relicto 1 Chronic. cap. XXII. ver. 14. centum millia pro mille millibus substituit) immutans, atque ex scriptis apocryphis non pauca adjiciens; uti in ejus de Mose trienni, de eodem juvene cum Æthiopibus bellum gerente, de Tharbi regis Æthiopum filia connubium ejus expetente, et aliis ejusdem farinæ narrationibus licet perspicere.

Eodem quoque consilio, sed majore licentia, editionis Græcæ Septuaginta seniorum titulo evulgatæ author, quum totius Veteris Instrumenti arcana (id flagitante fortasse aliquo, cui hoc denegare ille non poterat) hominibus alienis a republica Israelis essent communicanda, et margaritæ ea ratione coram porcis (ita enim a Judæis habebantur gentes) projiciendæ; quod proximum erat, quanta potuit negligentia opus perfecit: et in Ezechiele[f] ostendens quid in vertendo posset, in reliquis libris quid vellet facere; detractionibus, mutationibus, et additionibus suis ita eos invertit, ut cum Aristotele[g] dicere potuerit, fuisse eos *καὶ ἐκδεδυμένους καὶ μὴ ἐκδεδομένους*. Sed quocunque animo id ille fecerit: ab Hebraicis qui mani-

[d] Critic. pag. 324.

[e] Antiqu. lib. 1. cap. 1. et lib. 10. cap. 11. cum lib. 20. cap. ult. et contr. Apion. lib. 1.

[f] "Vulgata ejus editio non multum distat ab Hebraico. Unde non satis miror quid causæ fuerit, ut si eosdem in universis libris habemus interpretes, in aliis eadem, in aliis diversa transtulerint." Hieronym. prolog. in Ezechiel.

[g] A. Gel. lib. 20. cap. 5.

bus omnium tum ferebantur codicibus certo consilio et destinata opera recessisse eum constat.

In qua tamen tam longa et lata a textu originario discessione, divinam[h] tecum providentiam et agnoscimus et suspicimus: quod nulla extiterit tam "damnosa inter utrosque textus differentia, ut rectam fidem, quæ ad salutem est necessaria, labefactaret aut læderet." Qua ratione saluti prospectum est, tum Hellenistarum, sive Græciensium Judæorum, qui quum Hebraicos libros nullo modo intelligerent, et præter hanc nulla jam alia totius Veteris Scripturæ extaret interpretatio, Mosis et Prophetarum lectionem inde petitam in synagogas suas introduxerunt: tum Christianorum e Gentibus, qui eos secuti eandem quoque versionem in usum ecclesiasticum receperunt. Atque de hac editione ista dicta sufficiant.

Ad Samaritanam Pentateuchi editionem jam accedo: quam vel primus, vel certe inter primos, nostris temporibus in occidentem ipse intuli. Cum enim "Christianæ pietatis homines paulo hac in re negligentiores hactenus fuisse," ex Scaligero[i] didicissem: non prius destiti, quam ex Syria et Palæstina quinque vel sex illius exemplaria (una cum Arabicæ versionis textus illius parte magna, et Arabici in eundem commentarii fragmento) mihi comparavissem. Cumque ab Eusebio Cæsariensi, Diodoro Tarsensi, Hieronymo Stridonensi, Cyrillo Alexandrino, Procopio Gazæo et aliis, citatum invenissem: apud Photium, in bibliotheca[k]. Decreti synodoci eulogii patriarchæ Alexandrini in Samaritanos editi argumentum exponentem, tandem reperi, librorum Mosaicorum a Samaritis receptorum depravatorem fuisse Dositheum illum, cujus in libro primo contra Celsum Origenes ita meminit. "Post Jesu tempora Dositheus Samarita persuadere Samaritis voluit se esse Christum illum a Mose prænunciatum: et visus est nonnullos doctrina sua cepisse;" et in Matthæum, "Sicut[l] manifestat historia lectionum, non multi fuerunt homines in tempore apostolorum, qui Christos se

[h] Critic. pag. 513.
[i] Emendat. tempor. lib. 7.
[k] Cod. 230.
[l] Tractat. 27.

esse dixerunt: nisi forte Dositheus Samareus, unde et Dositheani dicuntur, et Simon de quo referunt Actus apostolorum."

Synodum vero illam ab Eulogio coactam docet Photius, occasione controversiæ inter Samaritas Alexandrinos de loco illo Mosis ortæ: "Prophetam[m] tibi suscitabit Dominus Deus tuus ex fratribus tuis, sicut me," quem eorum alii Jesum Nave, sive Josuam filium Nunis, proximum Mosis successorem, fuisse contendebant; alii Dosthen sive Dositheum, genere Samaritanum et Simoni Mago æqualem, (*συνακμάσαντα κατὰ τοὺς χρόνους Σίμωνι τῷ μάγῳ*) a cujus nomine Dositheni cognominati sunt. De quo et postea hoc habetur additum. "*Μυρίαις καὶ ποικίλαις ἄλλαις ταῖς νοθείαις Μωσαϊκὴν Πεντάτευχον* (ea enim vox, pro *Ὀκτατεύχῳ*, in Photio est reponenda) *κατακιβδηλεύσας, καὶ ἕτερα τινα συγγράμματα μωρά τε καὶ ἀλλόκοτα καὶ ἀπεναντία πνεύματικῆς νομοθεσίας συντεταγὼς, τοῖς πειθομένοις κατέλιπε.* Infinitis diversique generis corruptelis Mosaicam Pentateuchum adulteravit: aliosque libros stultitia et portentis plenos, divinisque legibus contrarios consarcinavit, suisque asseclis reliquit:" quibus illi fascinati, "perinde quasi ille non perierit sed alicubi in hac vita degeret," eum suspiciebant: ut habet Origenes[n].

Ex Hebraica igitur a Palæstinis et Babyloniis, atque Græca ab Hellenistis Judæis recepta, Hebræam novam impostor iste conflavit editionem; novis quoque detractionibus, mutationibus et adjectionibus, prout libitum erat, a se contaminatam. Hinc in annis patrum post diluvium, Geneseos cap. XI. prætermisso cum Hebræis Cainane, ante *παιδογονίαν* quidem, eosdem illis tribuit quos Græca habet editio; post *παιδογονίαν* vero (solo Ebero excepto, cui 270. cum Græcis tribuit, non 430. cum Hebræis) plane diversos. Et annos patrum ante diluvium, Geneseos cap. V. ita digerit; ut quum ab Adamo ad diluvium, Hebræi 1656. annos dinumerent, Græci 2242. vel 2262. ille 1307. tantum constituat: in eundemque diluvii annum

[m] Deuteronom. cap. 18. ver. 15.

[n] In evangel. Johannis tomo decimo quarto.

non solum Mathusalæ, cum Hebræis, sed etiam Jaredi et Lamechi mortem conjiciat; neque Mathusalam (ut alii omnes) sed Noachum omnium patrum longissime vitam produxisse adstruat. Quæ non ex negligentia, aut Hebraici quo ille usus fuerat codicis a nostro variatione, sed ἐκ προαιρέσεως et mera libidine a nefando impostore admissa fuisse, res ipsa clamitat. Quod neque teipsum inficiaturum confido: qui a Christi saltem tempore (post quem in cœlos receptum sacrilegas manus libris Mosaicis illud hominis monstrum intulit) "obtinuisse[o] solum hodiernum Hebræorum codicem;" in eoque conservando "Judæorum[p] scribas diligentissimos atque accuratissimos, imo scrupulosissimos et morosissimos in minutiis omnibus minutissimis consectandis," fuisse confiteris.

Post Decalogum[q], in Samaritica hac editione adjecti cernuntur versus isti. "Cum autem introduxerit te Dominus Deus tuus in terram Chananæorum ad quam vadis possidendam, eriges tibi duos lapides magnos, et oblines eos calce; scribesque super lapides istos omnia verba legis hujus. Postquam etiam transieris Jordanem, statues etiam lapides istos quos ego præcipio vobis hodie in monte Garizim. Et ædificabis ibi altare Domino Deo tuo, altare lapidum: non elevabis super eos ferrum. Ex lapidibus informibus ædificabis altare istud Deo tuo: et offeres super illud holocausta Domino Deo tuo. Et sacrificabis pacifica, et comedes ibi, et lætaberis coram Domino Deo tuo; in monte isto ultra Jordanem post viam occasus solis in terra Chananæi habitantis in planitie e regione Galgal, juxta quercum Morch versus Sichem."

Desumpta sunt autem ista ex Deuteronomii cap. XI. ver. 29, 30. et initio capitis XXVII. in cujus quarto versiculo impius Dositheus, verbis Mosis immutatis, pro monte Ebal montem Garizim substituere est ausus. Quæ omnia quorsum tendant ignorare nemo potest, qui locum evangelii Johann. cap. IV. ver. 20. legerit; ab Origene[r] ita explicatum: "Agnoscenda est Samaritanorum cum Judæis dif-

[o] Critic. pag. 572. [p] Ibid. pag. 41.
[q] Exodi cap. 20. ver. 17. et Deuteronom. cap. 5. ver. 21.
[r] In Johann. tom. 13.

ferentia de loco, quem illi rebantur sanctum. Nam Samaritani montem sanctum existimantes eum qui vocatur Garizim, Deum ibi adorabant: cujus meminit Moses in Deuteronomio. Judæi autem Sion montem divinum esse rati, propriumque Dei illum rentur esse locum, electum a patre universorum: et hanc ob causam dicunt in ipso ædificatum fuisse templum a Salomone, omnemque Leviticum sacerdotalemque cultum illic perfici. Quas suspiciones utraque gens sequens, existimavit patres in hoc vel illo monte adorasse Deum."

De utraque vero hac tantum, Græca et Samaritana, editione in epistolio meo ad D. Bootium mentem meam ego significaveram: quod facere mihi liberum erat, etiamsi Critieam tuam nunquam vidissem. Sed si in ea tu docuisses (quod scripserat ad me D. Bootius, et in tota apologia tua negare te nusquam ego invenio) " ex Samariticis et Græcis τῶν Septuaginta codicibus varias Hebraici textus lectiones non minus veras et certas posse colligi, quam quæ hodie nostris Hebraicis legantur Bibliis:" non potui non dicere, ad pervertendum Spiritus Sancti in mille Scripturæ locis germanum sensum (de regula enim fidei hoc non loquor; secundum cujus analogiam Christi Ecclesia, quantumvis alias corruptissima bibliorum translatione usa, salutarem Dei cognitionem et conservavit integram, et in æternum est conservatura) viam ea ratione aperiri longe periculosissimam; quam qui primus obstruere conaretur, a non ingrata posteritate magnam initurus fuisset gratiam.

Quid ego olim de sacra Critica scribere proposuerim, communi nostro amico Guilielmo Eyrio vel perspectum satis non fuit, vel minus aperte explicatum: quid vero ipse hac de re tota commentari instituerit, ex epistola ipsius ante annos XLV. ad me data, quam ob argumenti cognationem subjiciendam hic putavi, poteris[s] intelligere. Qua perlecta, quam longe alius Eyrius ille fuerit qui ad te ab eo qui ad me scripsit, facile animadvertes. Ad me quod attinet: sententia mea hæc perpetua fuit. He-

[s] In hoc volumine insertam, vid. pag. 3.

bræum Veteris Testamenti eodicem scribarum erroribus non minus esse obnoxium, quam novi codicem et libros omnes alios: sed ad errores illos dignoscendos et eorrigendos peeuliare hie nobis suppeditavisse subsidium tantopere ab omnibus prædieatam Masoretharum industriam. Ex quibusdam veterum interpretationibus exeerpi aliquas posse variantes textus Hebraiei leetiones: ex vulgata Græea versione, et editione Samaritana, nullas. In variantibus leetionibus magnam antiquitatis exemplarium unde eæ sunt desumptæ rationem esse habendam: et ubi ea quibus antiquiores interpretes sunt usi eum hodie reeepta Hebraiei textus leetione eonsentiunt, non esse eam eo nomine sollieitandam, quod posteriorum, vel interpretum vel aliorum etiam, Hebraieorum exemplarium leetio ab ea diserepet. Denique ubi eætera omnia reperiuntur paria, ad illum tuum reeurrendum esse eanonem: ut ex variantibus lectionibus ea præferatur, quæ sensum parit eommodiorem, atque eonsequentibus et anteeedentibus magis eohærentem.

Ita in Genes. eap. XI. ver. 26. ubi Syra paraphrasis Tharæ ante *παιδοποΐιαν* annos 75. tribuit: quum ea antiquiores editiones, Græea et Samaritana, eum hodierna Hebraiea 70. tantum habeant; reeentiore exemplari Syrum interpretem usum fuisse eolligo, ex quo antiquiori textus nostri Hebraici leetioni nullum fieri possit præjudieium. Etsi enim eodiees illi Græei et Samaritani ab Hebraieis nostris dissentientes, dubiam leetionem non reddant; quia Græeo illi Judæo ex Gentium eontemptu (ut dietum est) Samaritano alteri ex Judæorum odio, quod Hebraiei habebant eodiees repræsentare non libuit: ubi consentiunt tamen, et eodem quo nos modo etiam ipsos legisse eonstat, de reeeptæ leetionis antiquitate non eontemnendum ferunt illi testimonium. Et ubi in ipsis Hebraieis exemplaribus diversæ oeeurrunt leetiones; ad earum antiquitatem diseernendam plurimum eondueit et cum hisee editionibus et eum aliis veterum sive translationibus sive paraphrasibus eonsimilis faeta eollatio.

Sed de eriteriis illis jam non agitur, quibus variantium textus Hebraiei leetionum discriminari possit vel præstantia vel antiquitas: unde petendæ illæ sint, quantumque vel agendæ vel minuendæ, tota inter nos vertitur quæstio.

In qua tractanda, si occurrunt aliqua quæ minus tibi arrideant; da, quæso, libertati huic meæ veniam, et ab homine nominis et honoris sui (ut ex animo antea ad te scripsi) studiosissimo profecta ea omnia esse cogita. Vale.

JA. USSERIUS ARMACHANUS.

LETTER CCXCVI.

THE RIGHT REV. BRIAN DUPPA, BISHOP OF SALISBURY, TO THE ARCHBISHOP OF ARMAGH.

My Lord,

I humbly thank you for that exeellent pieee of Origen against Celsus; which though in my younger days I had met withal in Latin, yet I never saw it in his own language till now. And indeed the book hath been a double feast to me; for besides my first eourse, whieh is Origen himself, I find in the same volume that pieee of Gregory his scholar, whieh was wrote by way of panegyric of him, and hath served me instead of a banquet. But besides that whieh the aneients have done, (of whom many have been liberal in this argument, either by way of praise, or of apology) I find in some notes that I have taken, the mention of two more modern apologists for him; the one Jo. Picus of Mirandula, the other more obseure to me, for I have not otherwise met him eited, Jaeobus Merlinus. If the latter of these be in your lordship's judgment worth the reading, and in your power to eommunieate and impart to me, I beseech you to afford it me for a time; for Origen hath had so many enemies, that I eannot in charity pass by his friends, without seeing what they ean say in his defenee. I have something else to be a suitor for, and that is, your lordship's own book; I dare not beg it of you, for this is no time for you to be a giver; I shall only desire the loan of it, that I may have a fuller view than I had from that which I borrowed from Sir Edward Leech.

I beseech you, my lord, pardon this boldness of mine, which your own goodness hath made me guilty of. I have no more to trouble your lordship withal, but only to remain,

Your Lordship's most humble servant,

BR. SARUM.

Richm. Octob. 20.

LETTER CCXCVII.

VIRO ADMODUM VENERANDO, DOCTRINA ET PIETATE INSIGNITER EMINENTI, DOMINO JACOBO USSERIO ARCHIEPISCOPO ARMACHANO MERITISSIMO, ETC. PLURIMAM IN CHRISTO SALUTEM PRECAT GOTHOFRIDUS HOTTON.

Quod ego homo peregrinus id fiduciæ sumo, ut hoc quicquid sit literarum, ad tuam venerandam dignitatem exarare mittereque ausim, illud ipsum est, præsul excellentissime, quod principio humillime deprecor. Nec certe eo prorupissem, ni nobilissimus juxta atque longe eruditissimus vir, dominus Junius, tuarum virtutum cultor, animum addidisset mihi dubitanti, promissa nimirum a bonitate tua culpæ meæ, si qua subsit, prona et prompta venia. At qua de re, te, vir reverendissime, primum epistola hac mea appellem, utique evangelicus præco, Dei gratia, cum sim, de rebus, quæ studia theologiæ mea concernunt si tecum paucis agam, id forsan tua meaque cura non videbitur indignum. Vidit, nec prorsus, ut spero, improbavit tua excellentia, ea quæ ante paucissimos annos de tolerantia inter Europæos evangelicos in charitate stabilienda libello consignavi evulgavique. In iis pacis cogitationibus me adhuc totum esse et inardescere, sciant volo quotquot sunt pacis filii ubi ubi reperiantur. Qua ratione vero illuc consilii venerim, non inconsultum fortassis erit, si reverendæ tuæ dignitati brevibus aperiam.

Monasterii Westphalorum, ubi eo tempore congregabant Europæ plurimi proceres de pace consulturi atque acturi, consilia agitari inter male affectos mihi secreto tunc temporis relatum est, de reformatis a pace imperii excludendis, eo quod, ut illi opinabantur, non essent Augustanæ confessionis socii. Nec relatum est duntaxat a no-

stratium qui ibidem erant primariis, sed significatum insuper summe necessarium esse, ut quam ejus fieri posset citissime aliquid remedii huic malo adhiberetur. Qua monitione ego animosior mea sorte factus, hæc qualia-qualia mea in chartam festinanter conjeci, et ter descripsi festinantius: et descripta illa tria exemplaria misi, unum ad ipsam Sueciæ reginam, alterum ad plenipotentiarios quos jam vocant principum Lutheranorum dicto loco coactos, ad reformatorum tertium, suppresso obscuri et ignoti authoris nomine. Quid factum * * * et eam his conatibus dedit Deus pacis benedictionem, ut melioribus mollioribusque consiliis a primatibus monasterii operantibus locus datus sit, articulusque instrumento pacis insertus fuerit, quo cautum est ex æquo libertati et securitati reformatorum in imperio atque Lutheranorum, quod nunquam antea ita solemniter fuerat factum. Factum præterea, ut aliquis, qui solus authorem norat inter primores, authoris nomen contra ejus mentem revelaverit, unde ipsi aliqua necessitas imposita fuit tractatum suum typis edendi: editus ergo est, sed prima vice sine nomine, postea cum nomine, mandante id nostrarum Gallo-Belgicarum ecclesiarum in his provinciis synodo Dordrechti eo temporis articulo coacta, ut apparet ex approbatione synodali, quæ libello Gallica lingua concepta præfigitur. Ex illo tempore, quamplurimæ in nostra reformatione societates, et in iis societatibus magni viri calculo suo ista mea moderationis conamina approbare voluerunt, et reipsa, missis ad eam rem suis literis concorditer approbavere. Ea porro publica approbatoria et hortatoria testimonia sequenti anno cum bono Deo juris publici facere mihi decretum est, idque de communi consilio facturus sum, nempe, ut ex una parte male feriatis quibusdam os obturetur, et ansa præripiatur cavillandi et calumniandi; ex altera vero, ut via apud bonos et per bonos muniatur strictioris inter partes vinculi, de quo successu spes mihi non mediocris surgit, ut ex præsentium exhibitore amicissimo tua excellentia intelligere poterit.

Me beares, virorum optime, et rem faceres fortassis te dignam, et reipublicæ Christianæ non inutilem, si his ecclesiarum nostrarum suffragiis, tuum maximi in iis pon-

deris testimonium addere dignaveris, quod a tua bonitate etiam atque etiam efflagitare audeo. Deus ter optimus maximus, venerandæ et dignissimæ amplitudini tuæ, tuisque in Ecclesia sua magnis laboribus abunde benedicere pergat. Vale.

Tuæ excellentiæ

Observantissimus cultor,

GOTHOFREDUS HOTTON.

Propria manu.

Dabam xxviii. Januarii,
1652. Amstelodami.

LETTER CCXCVIII.

—— R. VAUGHAN TO THE ARCHBISHOP OF ARMAGH.

Rev. Father,

My duty most humbly remembered unto you, with thanks for your opinion of King Cadwalader; which hereafter shall be unto me a tract to follow, as best agreeing with reason and truth. I hope you have received your books in November last; and if they are any way impaired in the carriage, if you please to send them me, I will have them fairly written again for you. What I omitted in my last letter, by reason of the bearer's haste, is, that in your Giraldus his first book Laudabilium, and eighth chapter, I observe that my countrymen in his time used to yoke their oxen for the plough and cart, four in a breast, in these words: "Boves ad aratra vel plaustra non binos jungunt sed quaternos," &c. which I find not in the printed book. This may happily give some light and help to understand a clause in our ancient British laws, treating of measures, made, as is there alleged, by Dyfrewal Moel-mud, king of Britain, where it is said that the Britons in his time used four kinds of yokes for oxen; the first was four feet long, the second eight feet, the third twelve, and the fourth was sixteen feet long. The first was such as we use now a-days for a couple of oxen: the second was that mentioned by Giraldus, serving for four oxen; the third, as I suppose, suitable with those two, for six oxen; and the fourth consequently for eight oxen. The two last are clean forgotten with us, and not as much as a word heard of them, saving what is in that old law: but of the second, mentioned by Giraldus, we have a tradition

that such was in use with us about six score years ago; and I heard (how true I know not) that in Ireland the people in some places do yet, or very lately did use the same: I pray you call to your mind whether that be true, or whether you have heard or read any thing of the use of the other two in any country, and be pleased to let me know thereof.

The copy of Ninnius you sent me hath holpen me well to correct mine; but finding such difference between the three manuscript books, which the scribe confesseth to have made use of, I presume your transcript comprehends much more, in regard you have had the benefit of eleven copies (as you confess) to help you; which differences are very requisite to be known of such as love antiquity. And also where those several copies that you have seen are extant, and to be found at present; and how many of those copies bear the name of Gildas before them, and how many the name of Ninnius: and what those of Gildas do comprehend more or less in them, than those of Ninnius; and whether the notes of Samuel Beulan are found in any of those of Gildas, or yet in every one of the copies of Ninnius; and whether the name of Samuel be added to those notes in any of those copies, and to which of them: all which, with the antiquity of the character of those several copies, are very necessary to be known, and may easily be discovered by you, and very hardly by any other ever after you.

Moreover, about three years ago, I sent a copy of the Tract concerning the Saxon genealogies (extant, if I mistake not, in Gildas and Ninnius) unto you, to be corrected by your book; and Sir Simon D'Ewes undertaking that charge for you, as Mr. Dr. Ellis told me, returned me only this answer upon the back of my own papers, viz. "The eldest copy of this Anonymon Chron. doth in some places agree with the notes sent up, but in others differs so much, as there can be no collation made of it," &c. But those my notes do agree very well with the book you sent me, and differ not in twenty words in all the tract; whereof either many are only letters wanting or abound-

ing; and therefore I marvel what he meant in saying so, unless he had seen a larger copy of the same than that I had; but your last letter unto me tells, that it is only extant in Sir Thomas Cotton's two books, and wanting in all the other books that bear the name, either of Gildas or Ninnius; and that book you sent me was copied out of one of Sir Thomas Cotton's books, and examined by the other. He further addeth, that the author of that tract (being, as he saith, an English Saxon) lived in the year of our Lord DCXX. upon what ground I know not. Yet I cannot think otherwise, but that Sir Simon D'Ewes had some grounds for the same; and it may be the very same that Leland, the famous antiquary, had to say, that Ninnius lived, "tempore inclinationis Britanniei imperii;" and Jo. Bale, who more plainly saith, that he lived in the year DCXX. just as Sir Simon D'Ewes hath. And (for that Sir Simon is dead) I desire to know of you whether the said tract be not more copious in one of Sir Thomas Cotton's books, than it is in the other: or whether Sir Simon D'Ewes might not find a larger copy of the same elsewhere; for if it be not the work of Ninnius, nor Samuel Beulan, it may as well be in other books as in those, especially if an English-Saxon was author of it. But if it be not found elsewhere, I pray you tell me upon what grounds is the author of it said by Sir Simon to live anno DCXX. and Ninnius by Leland, and Bale likewise, said to live in the same time; when by the first chapter of some copies of Ninnius his book, it seemeth he wrote not two hundred years after? Moreover, in regard you prefer that small tract, so much spoken of by me, before all the rest of the book, it were a deed of charity for you to paraphrase a little upon it; whereby such as are but meanly skilled in antiquity, may reap some benefit by it. Truly some remarkable passages from the reign of Ida to the death of Oswi, kings of Northumberland, are contained in it; which being well understood, would add a great lustre to the British history.

Lastly, most reverend father, I pray you be pleased to lend me your copy of that fragment of the Welsh Annals

sent by the bishop of St. David's, Richard Davies, to Matthew Parker, archbishop of Canterbury; who bestowed a copy thereof upon the library in Bennet-College in Cambridge; or your copy of the book of Landaff, and I shall rest most heartily thankful unto you; and I do hereby faithfully promise to return whatsoever you shall send me, as soon as I shall have done writing of it. I have already taken order to provide a little trunk or box for the safe carrying of it to and fro: and my loving friend, Dr. Ellis, who in these dangerous times hath suffered many assaults and storms at the hands of his adversaries, with patience and constancy, will, I know, be very careful of the safety of your things.

I have troubled your patience too long; therefore, craving pardon for my boldness, I rest, and commit you to the protection of God Almighty.

Your humble servant,

ROBERT VAUGHAN.

Hengwrt, near Dolgelly,
in Merionithshire,
May 1. 1652.

LETTER CCXCIX.

DR. ARNOLD BOATE TO THE ARCHBISHOP OF ARMAGH.

May it please your Grace,

By your letter of June 30. I do find, that my last to you having staid so long by the way, hath made me lose the benefit promised by you of printing an apologetical epistle jointly with yours to Capellus; whereat, as I have cause to be not a little grieved, so I am glad to find on the other side, by that part of your epistle already printed, which you have sent me, that you do overthrow the principal grounds of Critica Capelli, and so confirm the main part of mine assertions against the same. But whereas you say: "Variantes[a] Hebraicorum codicum lectiones Bootius ex reliquis omnibus interpretibus, præter Septuaginta, desumi posse libenter concedit." You will be pleased to give me leave to tell you, that that neither is, nor ever was my meaning; that I say no such thing in the place quoted by you[b], (ubi sermo non est de colligendis variis lectionibus ex veteribus interpretibus, sed de authoritate codicum Hebræorum, quibus usi sunt, supponendo cum Capello, sed nequaquam concedendo, eos versionibus inde factis fuisse per omnia conformes); and that my whole epistle, from the beginning to the end, is full of passages, wherein I most plainly say the contrary. It is true, that I confess, "probabiliter posse defendi, in aliquibus aut compluribus eorum locorum, ubi interpretes illi a textu nostro Hæbraico discrepant, eos ita in codicibus

[a] Pag. 5. [b] Epist. sect. 14.

suis scriptum invenisse, quomodo versio eorum præ se fert. Sed istud idem de ipsis quoque Septuaginta fateor, uti liquet ex sect. 53. ubi ex professo de hac re ago, ac monstro, quare, hoc non obstante, nulla tamen veteris interpretis cujuscunque variatio a codicibus Hebraicis possit pro eorum varia lectione haberi cum ulla certitudine. Quod enim τοῖς Septuaginta sæpissime accidisse affirmat Hieronymus, uti bene scripta male legerint; hoc quia aliis quoque interpretibus interdum contigerit, causa nulla dici potest; vel hallucinando inter legendum, vel aliter legendum putando, prout a te ipso indicatur[c]. Et concedendo reliquos interpretes interdum, ut Septuaginta passim, alterutro istorum modorum perperam Hæbraica legisse; nullo modo constare nobis potest in locis illis, ubi interpretes a textu nostro Hebraico discrepant, utrum ipsi interpreti, an codici, quem præ manibus habuit, Hebraico ista accepta referenda fuerit differentia, uti ipsemet ais dicta[d], ubi exactissime idem mecum sentis ac dicis, nisi quod pro tuo de eorum plurimis, mihi dicendum videtur de ullis omnino. Namque illud de plurimis tacite supponere videtur, de aliquibus saltem constare posse. Ast ego non video, quomodo de ullis, imo vel de unica tantum constare possit; aut quomodo quiscunque mortalium illo humano ingenio dignoscere aut decidere possit, prolata quacunque veteris interpretis cujuscunque a textu Hebraico discrepantia, an illo in loco revera ita scriptum fuerit in codice interpretis Hebraico, quomodo versio præ se fert, an vero locum ibi bene scriptum sequius legerit alterutro modorum istorum jam nunc dictorum. Ego quidem ne animo quidem fingere possum κριτήριον, quo verum a falso hic internoscatur. Quod si tibi de eo constat, omnino te obsecro, ut illud mihi impertiri ne graveris: quod donec fiat, non possum vel lato pilo a pristina sententia decedere——. Quod neque ex Septuaginta, neque ex ullo alio veterum interpretum quocunque, possunt ullæ Hebraici textus variæ lectiones colligi, nisi conjecturales ad summum, omni prorsus certitudine destitutæ.

[c] Pag. 12. sec. 6. et 7. et pag. 4. in MS.
[d] Pag. 4.

Thus, having nothing else wherewith to trouble your grace at this time, I humbly take leave, and ever rest,

Your Grace's most devoted, and most

Obedient servant,

ARNOLD BOATE.

Paris, 21. July. 1652.

LETTER CCC.

THE LEARNED JOHANNES BUXTORFIUS TO THE ARCHBISHOP OF ARMAGH.

Viro Reverendissimo, D. Jacobo Usserio Archiepiscopo Armachano, theologo summo, &c. Domino observando.

Londini apud Comitissam de Peterboro, in Long-Acre.

Spero veniam me a te impetraturum, vir reverendissime, si in gravissimis tuis occupationibus, quibus ad publicum bonum et Ecclesiæ ædificationem omni tempore distraheris, importunius te interpello. Fiduciam capio ex tua humanitate et benevolentia, quam ante plures annos tuis ad me literis es testatus, cui hactenus per silentium, temporum injuria nobis indictum, nihil decessisse persuasissimum habeo. Causam scribendi præbet, quod causæ seu controversiæ illi, quæ mihi cum Capello intercedit, te quoque immixtum, atque præter meritum iniquissime ab illo exceptum, viderim ex epistola ejus apologetica, quam impudenter tuo nomini maximo inscribere non est veritus. Post quam publicatam ab aliis amicis intellexi, illum etiam privatis literis te compellare; et in partes suas trahere conari non erubuisse. Adeo illi omnis pudoris sensus periit. Sed relatum mihi quoque est, tuam reverentiam jam ante plures menses eidem epistola publica et typis edita respondisse, tuamque hac in re sententiam exposuisse, quam tamen mihi hactenus videre non contigit, videre autem mea et causæ magni interest. A sesquianno nullas accepi literas a D. Bootio, ut plane nesciam, num ille adhuc Parisiis degat necne: scribo tamen nunc ad eum epistolam, quam una cum hac per amicum quendam, illuc euntem, Lutetias mitto, si forte illic reperiri possit. Sin minus,

tuam reverentiam obnixe rogo, ut qua brevissima potest via et certissima, exemplar illius ad me deferri curet. Quod puto compendiosissime fieri posse, si Parisios mittat ad D. Bootium, si illic sit, vel ad D. Flavignium doctorem SS. Th. Sorbonicum, et SS. literarum professorem, qui et viam novit, si quid ad me spectat, mittendi, et certo id faciet. Favet enim ille causæ nostræ impensissime. Mea Anticritica, quam Criticæ illi vere sacræ oppono, est sub prælo, et, Deo vitam ac valetudinem largiente, ad proximas nundinas Francofortenses lucem videbit. In duas illa dividitur partes. In prima defendo meas rationes, quas ille in defensione Criticæ non minus impudenter, quam inepte, suis cavillis et calumniis suggillavit, ita ut totam illam defensionem κατὰ πόδας examinem et refutem. Hanc proponere visum est, quia illis fundamenta generalia, huic Criticæ substrata, discutiuntur et refelluntur. In secunda, ad Criticæ ipsius examen progredior; sed quia illa prolixior, et ineptiæ ejus infinitæ, nec mei otii, nec e re lectoris fuisset, si omnia et singula ad censuram vocare voluissem. In immensam enim molem liber excrevisset, et quis tam putidam sentinam minutissime exhaurire sustineret? Hanc itaque observavi methodum, ut distincte omnes variarum lectionum classes et species, quas illic proponit, perstringam, tum in genere, si quæ illis fundamenta substernat, tum in specie, quædam ex singulis exempla excerpendo, et tum variæ lectionis vanitatem, tum nostræ lectionis bonitatem et veritatem, ostendendo, non, ut ille, nudis censuris, et dictatoria quadam virgula, sed rationibus, fontes etiam et causas variantium interpretationum aperiendo. Opus totum centum triginta circiter chartis, seu foliis, in q—— ut vocant, complicatis constabit. Loca vindicata aliquot centena. Et sic ordine sex——a libri perstringuntur. Ubi prodierit, curabo ut ad tuam rever. quamprimum exemplar deferatur. Si tuam epistolam videre liceret, multum authoritatis a tuo magno nomine, et accuratissimo judicio, meæ causæ accederet, si illud adjungere possem; quia non dubito, quin in ea, quam semel concepisti et approbasti sententia, constanter perseveres. Video plerosque nostros theologos, et doctiores atque

eordatiores ex pontificiis etiam, ab ejus sententia abhorrere, et ad nostram inclinare. Unum superest, ut bonam eausam male agendo perdam. Quod ne faciam, Deus spero sua gratia impediet. Tantum præstiti, quantum ei suffultus licuit: magnam certe partem perfeci valetudine nutante et imbecilla, atque adeo eorpore et animo sæpe languido et prostrato. Præteritis nundinis vernalibus dedi dissertationem de sponsalibus et divortiis, ex Hebræorum potissimum scriptis collectam. Ejus exemplar lubens mitterem, si de via ae ratione eonstaret. Tuum nomen hie apud nostros theologos est venerabile, eruditio tua admirationi. Habemus pastorem Gallicum, sed Basileensem nativitate, qui et Anglicæ linguæ peritus est. Is aliquot tua scripta ex Angliea in Latinam linguam eonvertit, suo tempore edenda. Ex eorum uno, De reali præsentia Christi in S. eœna, et aliis quibusdam eontroversiis, integram dissertationem exeerptam inseruit noster D. Theodorus Zwingerus Theatro suo sapientiæ eœlestis, nuper edito, (quod eontinet Analysin Institutionum Calvini, cum vindieiis ejusdem adversus varios eensores, et ealumniatores) non sine præfatione debitæ laudis et honoris. Hæc hae occasione ad tuam rever. perscribere visum est, quæ ut ab ea in bonam accipiantur partem, humiliter rogo. Deum simul rogans, ut eam, quam diutissime ad suam gloriam, et Eeclesiæ utilitatem, valentem, florentem eonservare velit.

Reverendiss. T. dignit.

Omni observantiæ eultu addictiss.

JOHANNES BUXTORFIUS.

Dab. Basil. Nov. 6.
1652.

LETTER CCCI.

THE ARCHBISHOP OF ARMAGH TO THE LEARNED JOHN BUXTORF.

Clarissimo Viro D. Johanni Buxtorfio, S. Theologiæ Doctori, et Linguæ Hebrææ Professori. Basileæ.

Accepi, vir clarissime, literas tuas datas 6°. Novemb. Gratissima sane omnis a te ad nos venit epistola; hæc vero eo nomine gratior, quia rationem aliquam scriptorum tuorum, et nuper editorum, et mox brevi edendorum communicat. Dissertationem tuam de sponsalibus et divortiis, superioribus nundinis vernalibus publicatam, nondum mihi videre contigit; cupio autem, quamprimum id commode fieri possit, oculis usurpare; nam cum abunde nobis in cæteris tuis operibus et diatribis satisfeceris, non dubito, quin eandem, quam ex aliis voluptatem cepimus, ex isthoc quoque scripto capiamus. Et voti me mox fore compotem bibliopolæ pollicentur, quod significo tibi, ne molestia mihi transmittendi, quod intendis, exemplar, onerares. Miratus sum ubi tam diu hæserit exemplar epistolæ nostræ de textus Hebraici Veteris Testamenti variantibus lectionibus ad Capellum scriptæ; curavi enim inter alia exemplaria ad Bootium nostrum missa (qui etiamnum Parisiis degit) ut unum ad te, qua fieri posset festinatione, mitteretur. Sed, ex quo tuas accepimus, aliæ nobis a D. Bootio literæ missæ sunt, quibus promittit te non diu (quantum per ipsum steterit) epistola illa nostra cariturum. Theatrum sapientiæ cœlestis nuper a D. Theodoro Zuingero publicatum spero eadem nave, una cum dissertatione tua, intra hos paucos dies ad nos iri delatum. Peramice facit, quod unum ex scriptis nostris Anglicanis, opera pa-

storis Gallici jam Latine loquentibus, lucubrationibus suis inseruerit. Salutem, quæso te, meis verbis illi impertias, utpote homini non solum hac gratia primum mihi noto, sed olim per commercium literarum, dum Freius noster in vivis versaretur, familiari. Anticriticam tuam secundo numine ad coronidem tandem perducas. Quicquid ex ingenio tuo prodierit, non dubito quin fuerit *γνήσιον τοῦ πατρὸς τὸ παιδίον*. Methodum operis, quam indigitasti, probo; etiamsi solus, aut in paucis es, qui argumentum hoc feliciter tractare noverint, vereor ut Capellum ab admiratione *τῶν ὁ* dimoveas; quorum tamen (quæ dicitur) translationem tam ab eo abesse in epistola mea scribo, ut cum Hebræi codicis autoritate certet, ut asseram potius nullius esse interpretum eorum, quicunque illi fuerint, autoritatem, qui pro libitu suo, addere, detrahere, mutare, quod volupe est facere, insuper habent. Vale, vir doctissime; et tam corporis validi, quam ingenii vegeti (quorum infirmitate, præsertim inter scribendum, te nuper laborasse doleo) beneficio fruere, ad illius gloriam, qui utrumque nobis solus indulget, et publicum Ecclesiæ emolumentum.

JA. ARMACHANUS.

Londini, 1653.

LETTER CCCII.

THE LEARNED LUDOVICUS CAPELLUS TO THE ARCHBISHOP OF ARMAGH.

Spero, vir reverende, fore ut perlecta hac mea ad epistolam tuam responsione, intelligas mihi necesse non esse demutare sententiam, cum te videam ad meam potius quam me ad tuam inclinare et propendere opinionem. Nam quod de Septuaginta interpretibus et Samaritico codice adhuc disputas, tanti non est ut propterea invicem multum contendere debeamus (si non et hæc responsio mea posthac non te adducit ut idem mecum sentias) quin magis auguror te in posterum, ne hac quidem in parte diu et longe a me discessurum. Quare age, vir præstantissime, in eo saltem ad quod jam pervenimus pergamus idem sentire, meamque a qua parum aut nihil dictare videris, sententiam fovere ac tueri ne detracta, cum ea non ad sacri textus eversionem, uti male et imperite mihi impingunt Bootius et Buxtorfius, sed ad quamplurimorum Sacræ Scripturæ locorum illustrationem, adeoque ad non paucorum correctionem atque emendationem facere illa videatur; id quod tu pro tua prudentia et ingenio poteris facile deprehendere si libeat tibi loca illa Scriptorum illustrata et emendata accurate expendere, quorum index ad Criticæ meæ calcem additus est. Quin et ex altero indice, qui illi subjectus est, locorum Scripturæ in quibus occurrit varia aliqua lectio, facile etiam perspicere poteris quam proclive fuerit ex una lectione in aliam scribis ex ignorantia vel incogitantia prolabi; ut planum inde sit, quam non temere sed justa de causa a me urgeatur dari tam multas ac multiplices in Veteris Testamenti textu

originario varias lectiones, neque adeo ab earum numero excipiendas esse illas quæ ex Græca τῶν Septuaginta translatione et Samaritico codice colligi possunt. De quibus non secus ac de aliis quibuscunque dispicere et licet, et oportet, utrum melior et convenientior sit, ex canone antecedentium, consequentium, &c. qua perspecta et deprehensa, eam amplecti et sequi æquum et justum esse omnes, et pios et cordatos homines una mecum sensuros esse et arbitror et spero, quid enim hinc aut iniqui aut impii esse demonstrari potest? Noli itaque, vir spectatissime, pati te a tam æqua et justa, adeoque et utili sententia, hominum indoctorum vel malignorum susurris, suspicionibus et calumniis refugere aut divelli, sed eam pro tua et pietate et doctrina, proque tuo erga veritatem et ipsum sacrum textum amore, fortiter una mecum et constanter amplectere, tuere et propugna. Utpote quæ plurimum faciat ad majorem sacræ textus illustrationem et confirmationem, Deique inde emergentem, ex veritatis ipsius clariore et certiore agnitione, gloriam magnam. Proculdubio hinc inibis apud omnes bonos, pios, doctos et eruditos gratiam et favorem; aliorum tuto et secure sunt, in tam bona causa, contemnendæ calumniæ et suspiciones, quæ apud imperitos et vitiligatores duntaxat valent. Hoc a te, vir eruditissime, spero ac expecto, si me mens mea non fallit. Cæterum quod tu obiter in privata tua ad me epistola notas meum quoddam παρόραμα μνημονικὸν in eo quod dixi evangelistam legisse in Psalmo XXII. ὤρυξαν, pace tua, vir reverende, puto te in eo ipso hallucinatum esse, quum illud mihi imputas; satis enim plana est eo loci mea sententia, nimirum, evangelistam eo loco vel legisse כארו non vero כארי quomodo hodie legitur, vel cum secutum esse Septuaginta interpretes quos sic legisse planum est, quando rediderunt ὤρυξαν, non vero ὡς λεὼν, quod ab illis redditum fuisset, si legissent כארי non enim ignorabant vocem istam id significare. Quare et hic agnoscere te æquum est tuum illud, "In ejusmodi humanæ infirmitatis lapsibus, nos veniam petimus damusque vicissim." Vale,

vir reverendissime, nosque pro tuo Christiano pectore ama, qui te pro tuo merito colimus.

Dignitatis tuæ, et eximiæ doctrinæ atque eruditionis observantissimus cultor et fautor,

LUD. CAPELLUS.

Salmurii xiii. Januarii,
1653.

LETTER CCCIII.

AN EXTRACT OF DR. BOATE'S LETTER, PARIS, X. OF MAY, ANNO MDCLIII. TO THE ARCHBISHOP OF ARMAGH.

Besides the forementioned letter, he gave me also one from you, wherein was inclosed a specimen of the Biblia Polyglotta. I am of opinion that that design is not of so high a concernment for the advancement of true religion, as the authors thereof do persuade themselves: and yet I think very well of it, and hold it to be of great use, pro omnibus literarum studiosis, if it be done as it should be; which I fear it will not be, and that many ways.

For whereas the main care of the undertakers should be to give us a most correct edition, as that of the Biblia Regia, I find abundance of faults in all the text of this first sheet, quod si cætera sint ad eundem modum, the whole book will be good for nothing else but to be thrown into the fire and burnt.

Secondly, I think it very superfluous to give us the Persian Pentateuch, as being translated not out of the original, but out of the Chaldee and the Hebrew Samaritan; whereof it were sufficient to give the discrepancies from our Hebrew Pentateuch, which are not the hundredth part of it, all the rest being word for word the same.

Thirdly, the Syriac and Arabic being that which chiefly must make that edition to be considerable, (for every body hath the Hebrew and the vulgar Latin, and most men the Greek and the Chaldee) they ought to give us those two texts as authentical as may be: whereas if they take them only out of the Paris Bible, they will not be worth a rush,

Gabriel Sionita having interpolated them in innumerable places, and so utterly spoiled the authenticalness of them; there besides, the Hebrew character is a very scurvy one, and such as will greatly disgrace the work. I would that these things were represented to the contrivers of that, in itself, most laudable work, before it be too late; for pity it were but they should be put in the right way. In summa they must very much out-do the Paris edition, or else they were as good, and much better, to do nothing at all; and in my opinion they would do infinitely better, both for the public and for themselves too, (in regard of the readier vending of the impression) if letting alone all the rest, they gave us only the Syriac and the Arabic, (not taken ex Bibliis Iuianis, where they are worth nothing, ob rationes modo dictas sed ex bonis MSS.) cum Sionitæ translatione Latina; and the Chaldee, taken ex Bibliis Regiis (sed cum omnibus variis lectionibus, deprehendendis ex collatione cum editionibus Venetis) cum sua itidem translatione Latina.

ANOTHER, PARIS, X. MAY, MDCLIII.

In the same letter I gave you likewise my judgment about the Biblia Polyglotta, that they are going to print at London; having nothing to add unto what I told you then, but that I am amazed at several expressions in the printed papers, concerning that design, which you sent me by these last packets, viz. at that honourable and most notoriously false character they give to that adulterine Samaritan Pentateuch, the Morinian and Capellian, calling of the true Hebrew text by the name of Modern; and at their making so great an account of Critica Capelli; and of the variæ lectiones to be collected out of the same; whereas of veræ variæ lectiones, there is not one to be found there but what he hath borrowed from others, being

vulgarly known. And as for those chimerical ones, wherewith the Critica is stuffed, from one end to the other, if they pretend to take them into the number of the true ones, they are altogether inexcusable, after that the folly of the same hath so evidently been laid open, not only by me and Buxtorfius, but by my lord primate too.

LETTER CCCIV.

DR. BRIAN WALTON, AFTERWARD BISHOP OF CHESTER, TO THE ARCHBISHOP OF ARMAGH.

May it please your Grace,

I made account to have waited upon your grace before you went out of town, but was prevented by your early departure from Lincoln's-Inn, where I was about an hour after you were gone. I have been with my lord of Ardagh, and have left with him the copy of the Septuagint, which he is to follow. I perceive he will be engaged in work of his own for this half year; yet I hope he will not neglect this, but take some care of it himself, because we cannot rely upon Mr. Huish. I would gladly know whether Mr. Young's executor will let us have his notes, or upon what terms; they will be of very great use, if they may be had: if your grace please to give me order to write, or call to Mr. Atwood about them, and to make use of your name, I will see what may be done. If your Syriac copy be come out of France, Mr. Thornedike would gladly have it to collate, both with the Paris and your other manuscript, for all may be done with the same labour. If yours cannot be had as yet, I will borrow some part of Mr. Pocock's till the other come over. Mr. Whelock hath sent me a specimen of what he hath done about the Samaritan version; where it differs from the Heb. Samaritan, I have sent your grace a copy of it. Dr. Lightfoot, as I hear from a friend, is willing, if it be desired, to undertake the same task, or part of it: and because of Mr. Wheelock's infirm body, I would gladly have some subsidiary help. He accounts it a thing easy, (the

Samaritan being a dialect of the Chaldee) and I would gladly have something done in it, both to satisfy the desires and expectations of many that write about it; as also that we may have something more than is in the Paris Bibles, if your grace thinks fit. Mr. Wheelock propounds another thing concerning the whole work, which I look upon as a thing hardly practicable, or which will at least require a great deal of time, viz. to have all the homogeneal languages together, and one Latin translation of them all, as the Heb. Chald. Samar. and our Latin translation for all. So the Roman Septuaginta, with the Complutense, and that of Tecla's, and our Latin translation, &c. This I look upon as a fancy, yet I promised to acquaint your grace and others with it, and to desire your opinions. I hope we shall shortly begin the work, yet I doubt the founders will make us stay a week longer than we expected: as soon as the first sheet is printed, I shall make bold to send one to your grace. In the mean time, with my prayers for your grace's health and happiness, I take leave, and rest,

Your Grace's most humble servant,

BRIAN WALTON.

From Dr. Fuller's, in St. Giles,
Cripplegate Churchyard,
July 18. 1653.

We have resolved to have better paper than that of eleven shillings a ream, viz. of fifteen shillings a ream.

LETTER CCCV.

THE LEARNED MR. SELDEN TO THE ARCHBISHOP OF ARMAGH.

My Lord,

It is true, that Lipsius, in Annales Taciti, Lib. 1. num. 18. (as it is in my edition, Paris 1606.) upon that of Principes Juventutis in Suetonius and Tacitus, cites the Ancyran stone, thus: "Verba sunt, ut ad me missa beneficio viri illustris Augerii Busbequii, EQUITES AUTEM ROMANI UNIVERSI PRINCIPEM————HASTIS ARGENTEIIS DONATUM APPELLAVERUNT. Quam lacunam rite expleveris, principem Juvent. Caium." So he there, and in his Auctarium[a] the inscription is so cited, his words upon it being, "Explerem IVV. C. id est, principem juventutis Caium." So Isaacus Casaubon, on Suetonius[b], cites the whole stone, and so this piece, but without the supplement; of which he makes no doubt, adding: "Mirum ita Augustum loqui, quasi alter tantum filiorum eo honore fuerit affectus. Nam certum est ambos principes juventutis esse appellatos. Etiam de hastis argenteis dissentit Dio qui aureas vult fuisse lib. LV." The Periocha wherein this is, in Lipsius, Casaubon, Gruter[c], is thus, line for line:

HONORIS[d]. MEI. CAUSA. SENATUS. POPULUSQUE. ROMANUS. ANNUM. QUINTUM. ET. DECIMUM. AGENTIS[e].

[a] Pag. 20. [b] Lib. 2.

[c] Fol. 231.

[d] Vide partem post Annal. Usserii, Op. tom. 10. pag. 489.

[e] For *agentes*, Lips. et Grut. Salurt. L. et C. And Casaubon, Scribe *agentes filios.*

CONSULIS. DESIGNAVIT. UT. CUM. MAGISTRATUM[f]. INIRENT. POST. QUINQUENNIUM. EX. EO. DIE. DUO[g]. DEDUCTI IN. EORUMVE[h]. INTERESSENT. CONSILIIS. PUBLICIS. DECREVI. SENATUS. EQUITES. AUTEM. ROMANI. UNIVERSI. PRINCIPEM. ————————HASTIS. ARGENTEIS. DONATUM. APPELLAVERUNT.

If Ph. L'Abbe had let me know of his edition of the Assises of Jerusalem, I could have furnished him from another, and far ampler copy, than that of the Vatican, out of my own store.

Your Lordship's most humble and

Devoted servant,

J. SELDEN.

Whitefriars, Aug. 8.
1653.

My Lord,

In answer to your further instruction concerning Gruteri inscriptiones of Caius Cæsar, Mr. Selden hath wrote this letter. Mr. Pearson hath received the copy of Hosea and Joel from Rome, and expects the rest shortly.

Your humble servant,

JO. CROOKE.

Lond. Aug. 8. 53.

[f] Lips. et Grut. *cum.*
[g] Lips. et Grut. *quo ;* sed apud Casaubonum legitur *ex eo die deducti.*
[h] Cas. et Grut. Facie Cum et Divido, *interessent.* Sententia longe alia.

LETTER CCCVI.

THE LEARNED MR. SELDEN TO THE ARCHBISHOP OF ARMAGH.

My Lord,

It is true, that Quem[a] populus Cos. &c. ex marmore Romæ, is cited there by Lipsius, et nota 23. in the later editions. To the same purpose Casaubon in Moniment. Ancyran. "Caium XIV. natum annos creatum fuisse consulem ex historia Dionis et vetere lapide qui hoc diserte continet, notum est." But where that inscription is to be found described, non liquet, I have searched as diligently as I can, but in vain. Neither in Smetius, Lipsius his Auctarium, or Gruter, can I find it, no, nor in Boissardus, who puts together all at Rome by their places, not in method of their quality, as the rest do. Sigonius A. ab V. C. DCCLIII. hath Caius and Paulus for Coss. on his Fasti; and Onuphrius, lib. 2. Com. in Fast. the same DCCLIV. neither of them mention this stone. But Onuphrius cites indeed another, C. Cæsar Augusti F. Cos. via omnes Arimini Sterni———as divers other stones remember him by that dignity. But for that mentioned by Lipsius and Casaubon, I see no sign of of it, after a careful search again through the places also which your lordship mentions, or the Auctarium of Gruter, of Magistrates.

Your Lordship's most humble servant,

J. SELDEN.

Whitefriars, Aug. 13.
1653.

[a] Vide partem post Annalium Usserianorum, op. tom. 10. pag. 489.

LETTER CCCVII.

DR. PRICE TO THE ARCHBISHOP OF ARMAGH.

Most Rev. my good Lord,

The last week, and no sooner, six of your books were delivered to me; one of them I presented, in your name, to the prince elector; three others I am sending into France, two of them, in your name, to Bignonius and Sarravius; and a third, as from myself, to Monsieur Militerius; the fifth I will give, as from you, to the Fr. * * * * * and the sixth I will keep by me, to be disposed of as shall be ordered.

I lately received letters from Bignonius and Sarravius: in the former of which there is, my lord, this passage concerning you; "Particulierement je vous ay grande obligation de m' avoir concilie la bienuiellance d'un prelat tres eminent en doctrine, dont je conois des long temps le merites par la reputation public, qui le publie non seulement pour son rare scauoir mais aussy pour sa grande sagesse et singuliere moderation." In the other there is this passage, "Et particulierement je vous prie d' asseurer Monsieur l' archevesque d' Armach des mes tres humbles respects. Lors que i' auray receu son liure que vous me promettez, je prendray la liberte de l'en remercier moy mesme par vostre entremise;" which I suppose I shall not need to English. I likewise received letters from Sir G. Radcliffe, which do thus conclude: "I long to hear what my lord primate does with his chronological observations. It were pity that a work about which he hath bestowed so much time, should perish, or prove imperfect, for want of his last hand." And so much for these matters.

We are here still, as far as I see, in a doubtful and dangerous estate. In the houses there are great divisions, and since the return of those members which the general himself guarded and conducted, the presbyterians (a pretty ridiculous business) outvote the independents. The Scots likewise, by a constant report, are coming in again. In this condition we are, ἔξωθεν μάχαι, ἔσωθεν φόβοι, nothing can comfort us, but the coming again of our Titus. A few days, it is thought, will produce somewhat very extraordinary.

(The rest of this letter is nothing else, but what is verbatim to be found in Pricæus' notes npon 1 Tim. chap. IV. ver. 12. 15, 16. As is also what is inserted in letter CCLXXXIII. upon 2 Tim. chap. II. ver. 9.)

Your Grace's most humble and

Faithful servant,

JOHN PRICE.

London, Aug. 19.

The sixth copy, I have thought upon it, would not be unfitly sent to Monsieur Nudeus. There will want one likewise for the Puteani Fratres, whom, I presume, my lord, it is your mind should have one, I will therefore send them mine, but as from you, my lord.

LETTER CCCVIII.

THE LEARNED MR. JOHN SELDEN TO THE ARCHBISHOP OF ARMAGH.

My Lord,

Stephan. Pighius in U. C. DCCLIII. hath no other inscription than that in Gruter, pag. 1075. 2.

C. CÆSARE. AUG. FIL. & L.
PAULLO. COS.
LARES. AUGUSTOS, &c.

Nor any thing that further concerns the matter more than every body there have. Touching his mention of Junius Gallio, I neither find him, or that province, in the time of Nero, which he runs through. Who[a] that Gallio in the Acts was, indeed appears not clearly, whether the adopting father, or adopted son. Gallio the father, you know, was banished by Tiberius. That M. Seneca had three sons, whereof L. was the second, appears in epist. 8.

Sic mihi sic frater majorque minorque superstes.

As likewise in the titles of the controversies and declamations. Novatus, Seneca, Mela, so reckoned; whence Novatus is taken for the eldest. That L. Seneca had a brother called Gallio, appears by himself in his inscription of his De vita beata; and also in that of Statius, in Genethliaco Lucani:

[a] Vide annal. Usser. part. poster. Per. Jul. 4768. Op. tom. II. pag. 63. 64.

Hoc plus quam Senecam dedisse mundo,
Aut dulcem generasse Gallionem.

And in that of Tacitus[b], under Nero; "Junium Gallionem Senecæ fratris morte pavidum et pro incolumitate supplicem increpuit Salienus Clemens;" besides the mention of him by the name of "Junius Gallio frater Senecæ, in Eusebius, num. MMLXXX." where that ridiculous mistake is of "propria se manu interfecit, mortem ejus Nerone in suam præsentiam differente, in editione Scaligerana aliisque," for "Olymp. 211. non est acta, Nerone in suam præsentiam differente." And afterward MMLXXXIV. "L. Anneus Melas Senecæ frater et Gallionis bona Lucani poetæ filii sui a Nerone promeretur." And Tacitus also: "Mela[c] quibus Gallio et Seneca parentibus natus," &c. Which of these three were eldest, is not altogether clear. But it is a good argument taken from the enumeration by their father, that their births were agreeable to that order: and then Novatus or Gallio must be eldest. And Tacitus proves Gallio's priority in the place now cited. Hence Lipsius in De vita Senecæ[d], and divers times, on his works, makes Novatus the eldest. But in his Elect[e]. 1. he makes him the second, and L. the first. So doth Pontacus on Eusebius[f]. And Grotius: "Erat[g] hic frater magni Senecæ dictus cum junior esset Novatus, sed adoptatus postea a Junio Gallione. But, I confess the father's enumeration sways most with me. Touching the adoption, I can find no unlikelihood that M. Seneca should give away any of his sons by adoption, which was usually made for advantage. And Junius Gallio the father might well deserve it. And that of Seneca ad Marcium rather confirms the unreasonableness of it, and the like use. Now for that Gallio in the Acts, (whom the Arab calls غالیونس; as Dio, Galenus, the father Gallio) it sorts very well with all circumstances, that he should have been Seneca's brother, as Baronius, anno

[b] Annal. 15.
[c] Lib. 16.
[d] Cap. 2.
[e] Cap. 1.
[f] Pag. 573.
[g] Ad Act. cap. 18. ver. 12.

53. sect. 33. Pontacus in Eusebium, Grotius, &c. doubt not. Seneca's power in court will warrant it, and his comfort to his mother of her two sons: "Alter[h] honores industria consecutus est, alter contemsit;" plainly meaning Novatus or Gallio, and Mela. And of Gallio's greatness: "Solebam[i] tibi dicere Gallionem fratrem meum (quem nemo non parum amat, etiam qui amare plus non potest) alia vitia non nosse, hoc etiam (adulationem) odisse. And it doth not well appear what became of Gallio the father; likely enough, before, lost upon his banishment. But neither doth it clearly appear that either father or son was proconsul in Achaia, there being no necessity that the mention of Gallio and Achaia together only, with relation to his sickness contracted there[k], should prove him proconsul of it. And it may be as much wondered at, and more, that Seneca, after his way, had not mentioned or touched his dignity, when there was an unavoidable mention to be had of Achaia (whence he speaks of his coming as of an ordinary traveller) more, I say, than that he calls him dominus meus Gallio. Whether he were his elder brother, or not, he might, by reason of his dignities, which he so had and affected (as Seneca expressly takes notice of in that to his mother) complimentally call him dominus meus, though Lipsius refers it every where, after he grew of the mind that Novatus was eldest, to the eldership. Pardon my thus troubling your lordship, and especially my ill writing and blotting, which I could not mend by transcribing, because I was to despatch it away as soon as I had done.

Your Lordship's most humble and most affectionate
Friend and servant,
J. SELDEN.

Whitefriars, October 13.
1653.

Golius his lexicon is come.

[h] Cap. 16.
[i] In præfat. ad Nat. Quæst. 4.
[k] Epist. 104.

My second De synedriis is done, only it wants the dressings previous to it: and the third is begun in several sheets, and will, I hope, be soon despatched.

That Salmasius is dead, is by every body undoubtedly believed, and I am afraid it is too true.

For[l] the name of Dominus, you best know the frequent use of it in compilations and appellations out of Martial[m], and enough of Seneca's time.

> Quod te nomine jam non saluto,
> Quem regem et dominum prius vocabam,
> Ne me dixeris esse contumacem, &c.

And lib. I. epist. 113. In Priscum.

> Cum te non nossem, dominum regemque vocabam,
> Cum bene te novi, jam mihi Priscus eris.

And lib. IV. epig. 84. In Nævolum,

> Sollicitus donas, dominum regemque salutas.

This was frequent in salutations and mutual expressions, though the emperors sometimes avoided it as too much earnest, or seeming so; to the rest, it being in jest or compliment. Truly Seneca used not a less expression of that kind to him, when he began his books De ira, with "Exegisti a me, Novati, ut scriberem quemadmodum ira possit leniri," &c. Exigere is actus dominii, as exigere tributum, vectigal, &c. in most familiar language. I have thus poured out my fancies to you, which I know you will in your excellent goodness and judgment look upon with gentle pardon. So that if Gallio in the Acts, were either of them that had such relation to the Senecas, I suppose it to be most probable it was this Novatus.

[l] Vid Annalium part. post. loco supra citato.
[m] Lib. 2. epig. 68. ad Olum.

LETTER CCCIX.

THE ARCHBISHOP OF ARMAGH TO THE LEARNED LUDOVICUS CAPELLUS.

Viro clarissimo Ludovico Capello S. T. et literarum Hebraicarum in academia Salmuriensi professore eximio.

Vir Clarissime,

Literas tuas Salmurii die Septembris vigesimo quarto datas, Octobris nostri (Juliani) die vigesimo tertio Londini accepi, quibus tamen respondere (ut vellem) caligantes oculi non sinunt, qui me a toto hoc scribendi studio jampridem avocant. Conabor tamen, Deo volente, post absolutam Annalium partem, alteram, quæ jam effecta proditur in lucem, quæ de Septuaginta interpretum versione animo accepi, in brevem diatribam conficere; et licet ut hic versione Græca ita in historiæ apostolicæ dispositione in Annalibus non semel a te dissentiam; semper tamen apud me valiturum illud dubitare noli. Non eadem sentire bonis de rebus iisdem incolumi licet semper amicitia. Codicem τῶν ὁ Alexandria a Cyrillo patriarcha in Angliam transmissum, (quem Theclæ vocant) edere cœpit eruditissimus Patricius Junius. Sed eo ad meliorem vitam translato, nulla illius editiones spes nobis est relicta. Cuduntur tamen apud nos Biblia Polyglotta, in quibus veteres sacri contentus editiones uno conspectu representatæ exhibentur. In his Alexandrini illius codicis cum editione Græca Vaticana collatio instituitur, et textus quem desideras Samariticus simul adjungitur: quemadmodum inprimis hisce magni operis paginis (quas ad te mittere libuit)

videre licet. Tu ista quæso boni consule et me amare pergas.

Tuus in Christo frater amantissimus,

JA. USSERIUS ARMACHANUS.

Londini Octobris 27.
anni MDCLIII.

LETTER CCCX.

DR. PRICE TO THE ARCHBISHOP OF ARMAGH.

Most Rev. my good Lord,

I have been somewhat the longer in answering your letter, conveyed to me by Mr. Thorndike, as desiring to satisfy you about the tractate of Chrysostom against Apollinarius. Much search hath been made in this library, but as yet it appears not; and no great wonder, here being almost thirty volumes of that father, some of them without beginning, others without end; and some, like eternity, without beginning and end: if the Pluteus and number had been specified by your lordship, it would have facilitated the enterprize. And perhaps there is no such thing here, for neither hath your lordship specified from whom you learned it: Canisius (whom to that end I looked into) citing only in Latin two passages out of it, but not telling us in the margin where the Greek manuscript is. Of Gregory Nyssen contra Apollinarium, we have the Greek here, but that we know is printed. I will not yet count your business desperate; perhaps that piece of Chrysostom may be lighted upon in some other volume of promiscuous tractates; and what we could not by industry, we may obtain by good fortune.

I understand, with much both satisfaction and consolation, of the perfecting of your lordship's Chronology, but despair, for the present at least, in this interruption of traffic, by the war between England and Holland, to get

sight of it: as likewise of Mr. Young's Septuagint, and Dr. Hammond's version and notes on the New Testament.

Some notes of mine, upon a part of Paul's epistles (which I would not have mentioned, but that your lordship is pleased to inquire of my low studies) lie ready by me, and had been printed above a year since, if in Venice at least (for here in Florence is not so much as a Greek stamp) there could have been found (o tempore, o moribus! as says Sir Philip Sidney's Rhombus) a fit corrector. In those notes, on the passage of 2 Tim. chap. II. ver. 9. there is somewhat concerning Ignatius, which coming yesterday under mine eye, while I was thinking of writing to your lordship occasionally, (and, I hope, without your dislike) I will insert verbatim, desiring your lordship to confirm me, or (which perhaps there will be more cause for) to reform me.

Ἀλλ' ὁ λόγος τοῦ Θεοῦ οὐ δέδεται· Imo τρέχει[a], per me nempe indignum ministrum ejus, cui Deus non spiritum timoris, sed virtutis dedit[b]. "Doctor[c] vinctus erat et verbum volabat: ille in carcere latitabat, et doctrina alata passim currebat." Tertullianus ad martyres: "Habet, (carcer) vincula, sed vos soluti Deo estis." Ignatius causam afferens cur Trallensibus μυστικώτερα non scriberet, Φοβοῦμαι, inquit, μὴ νηπίοις οὖσιν ὑμῖν βλάβην παραθῶμαι, καὶ συγγνῶτε μοι· μὴ οὐ δυνηθέντες χωρῆσαι τὴν ἐνέργειαν στραγγαλωθῆτε. Addit deinde, Καὶ γὰρ ἐγὼ οὐ καθ' ὅτι δέδεμαι, οὐ δύναμαι νοεῖν τὰ ἐπουράνια, καὶ τὰς ἀγγελικὰς τάξεις, &c. ubi legitur in omnibus editis, καὶ δύναμαι, sententia implicata, vel potius nulla. Nos οὐ, exigua mutatione, pro καὶ substituendo, eruimus sensum similem Paulino: "Scribere (inquit) potuimus vobis altiora, at nos retinuimus respectus imbecillitatis vestræ; neque enim, quia in carcere detinemur, eo minus cælestia, angelorum ordines, &c. cognoscere potis sum et contemplari.

[a] 2 Thess. cap. 3. ver. 1. [b] 2 Tim. cap. 1. ver. 7.
[c] Chrysostomus, Homil. 10. ad Antiochenos.

Seneca, " Corpora[d] obnoxia sunt, &c. mens quidem sui juris. Quæ adeo libera et vaga est ut ne ab hoc quidem carcere, cui inclusa est, teneri queat, quo minus impetu suo utatur, et ingentia agat, et in infinitum comes cœlestibus exeat." Cicero de vere invicto, " Cujus[e] etiamsi corpus constringatur, animo tamen vincula nulla injici possunt."

I have had letters from Sir G. R. at Paris, which call upon me for A. Gellius, upon whom I have more matter congested, than I have published upon Apuleius; but the digesting, which is the more troublesome part, remains. Which when I shall have leisure or appetite for, I yet see not. I heard long since, and I doubt by too true a reporter, of the death of my intimate friend Sarravius, in that city. Mr. Selden, I hear, as he flourishes in estate, so declines in strength; it will be your lordship's favour, when you see him, to mention my humble service to him.

I live here, God be praised, in no want, but in little health, and much solitude, which hath cast me into the passio hypocondriaca, that afflicts me sore, and, which is worse, into some fits of acedia, against which I arm myself, as I can, by prayer and otherwise. The air of this place in the winter is, as to many others, most pernicious to me; the conversation of this place, both in winter and summer, is most contrary to me, but the great duke's civilities, rather than ought else, have made me thus long abide here.

Much comfort and favour I should esteem it, sometimes to hear from your lordship, there being no man in the world, near whose person, and indeed at whose feet, I would die so willingly, as at your lordship's, and at those of Bignonius, whose infinite learning, and transcendent Christian humility, have made me a perpetual servant and slave to him.

Mr. Jeremy Bonnel, merchant, in the Old Jewry, (who

[d] De beneficiis. 3. 20.

[e] Lib. 3. De finibus.

perhaps will present this letter) hath the ready and weekly means of conveyance hither.

Your Grace's most humble and

Faithful servant,

JOHN PRICE.

Florence, Decemb. 1.
1653.

LETTER CCCXI.

THE RIGHT REV. THOMAS MORTON, BISHOP OF DURHAM, TO THE ARCHBISHOP OF ARMAGH.

Salutem in Christo Jesu.

Most Rev. Father in God,

Too long silence among friends useth to be the moth and canker of friendship, and therefore I must write unto your grace, although I have nothing to write but this nothing: and yet I have as much as Tully had to his friends, "Si vales bene est," &c. Notwithstanding, in earnest, I grieve at the heart to hear of your grace's declination of sight, though it be my own disease, yet so, I thank God, that it is not more, considering mine age. Something I should add of O tempora, O mores, albeit an exclamation, which I reprove in the authors, because of hysteron proteron, for that it ought to be rather, O mores, O tempora, but it is God that moves the wheels, and blessed be his holy name; and let it be our comfort, my lord, that in his good time, he would remove us from those vexatious mutabilities. If there were any thing in my power which I might contribute as grateful unto your grace, I would not be wanting. However, according to the mutual obligation between us, I shall still commend your grace to the protection of the

Almighty, to the glory of saving grace in Christ Jesus. I am

Your Grace's in all dutiful acknowledgment,

TH. DURESM.

Jan. 20. 53.

My Lord,

Since the conclusion of this letter, I have been moved, by this bearer, that your grace would be pleased to favour him in his reasonable request unto you.

TH. D.

LETTER CCCXII.

THE ARCHBISHOP OF ARMAGH TO NICOLAUS MERCATOR.

Viro eruditissimo D. Nicolao Mercatori.

Vir Eruditissime,

Etsi de solaris apogæi motu nihil causæ esse videam, cur quisquam dubitet; tamen si fixum illud statueretur, quid inde incommodi ad novi tui anni rationes accederet perspicere me nondum posse profiteor. De ipsa tua Septuaginta annorum periodo movenda potius fuerit quæstio. Annon ille 33. annorum cyclus sit præferendus, in quo a penultimo anno diei bissextilis intercalatio transferanda sit in ultimum. Nam quo brevior et simplicior est periodus, et ad justam anni tropici magnitudinem accedit propius, eo proculdubio est præstantior. Hæc vero tua plusquam dimidia parte brevior est, et unico lustro extraordinario contenta, quum duo tua habeat, atque exactius cœlestis anni quantitatem exprimit quam tua, quæ ipso Gregoriano majorem nobis annum exhibet. Ut de periodo feriarum hebdomadicarum ἀποκαταστατικῇ nihil dicam, quæ hic 231. tantum est annorum, non 490. ut est tua, totis 90. annis Gregoriana productior. De quo monendum te censuit mathematicorum tuorum studiorum summus fautor.

JACOBUS USSERIUS ARMACHANUS.

Londini, Feb. 4.
1653.

LETTER CCCXIII.

DR. BARLOW TO THE ARCHBISHOP OF ARMAGH.

My Lord,

I received the second part of your Annals, by a messenger from Mr. Leigh; for which I return my humble and hearty thanks. Other two books I received; one for Dr. Langbaine, which I have delivered according to command; and he desires to have his thanks and service returned to your grace. Dr. Moulin is not at present in Oxon; when he comes, I shall not fail to deliver, in your grace's name, that book which is now in my hands for him. My lord protector will give the Greek MSS. (a catalogue of which I showed your grace when I was last in London) to our library; and I am told he hath contracted for them with the stationer for one hundred pounds. We have wild opinions, which of late thrive amongst us, beyond any heresy of which I have yet heard; and are publicly justified in the pulpit; and no wonder if we preach lies, when we may preach what we list. God Almighty preserve his bleeding Church: this is the prayer of,

My Lord,

Your Grace's most faithful servant,

THO. BARLOW.

Q. Coll. Oxon, May 6.
CIↃ.IↃC.LIV.

LETTER CCCXIV.

MR. THOMAS WHALLEY TO THE ARCHBISHOP OF ARMAGH.

Right Reverend,

Your last letter to me, dated April 7. I received not till Easter-even, April 15. your messenger bringing it too late to my nephew, as he saith.

The holidays being past, I have since wholly attended to satisfy your demands touching the autumn. æquin. and Mr. Lin. computation δ is Ecl. ad $a^{m.}$ $1^{m.}$ Olymp. $293^{a.}$ which I have here sent you inclosed, with my whole proceedings therein, that you may the better judge thereof; where if you espy any error, (as well may be among such variety, and wanting the help of any other man, albeit I have been very careful to examine my whole working over and over again) let me intreat so much, that you would be pleased to certify me thereof.

Indeed at last I found out Garsilias (whom you call Garsills) his other copy, which also transcribed by my scholar, for lack of leisure in myself, because I have not my own copy at home to compare the difference only, I have sent you examined, though by myself and him together.

D. Ward saith, he remembereth your business, and will be with you (as he sent me word) within this week.

Though I have calculated the autumnal æquinox, as precisely as I could by the Prutenicks, yet you know, by Tycho's observations, the Prutenicks fail of the true ingress into the æquinoctial twelve hours sometimes, and sometimes more, which four thousand years backward will per-

haps make a greater difference than in four hundred of Tycho's. You may read in Peucer whereabout the æquinox vernal was at the first Olympiad, &c.

Amandus Polanus, in Syntagm. Theolog. and Origan in his Ephem. have argued contrarily touching the world's original time; which, methinks, in regard of correspondence of the second Adam with the first Adam, as in other things, so in this, should be in the spring, (as Polanus holdeth) when our Saviour suffered for the re-creation (as I may so speak) of the world. Notwithstanding I am of opinion, the stay of Adam in Paradise was much longer than most men hold, and reasons I could yield for it, perhaps so long as Christ lived upon earth after his baptism; but in such a nice point I list not to be curious.

Mr. Lively seems to render a reason why Whitsunday was deferred from May 21. d. to 28. d. because the Easter before fell upon the Jewish Pascha; which reason I leave to your better judgment than mine, if it be not good; but by mistaking the eclipse, that year of Christ current CCCXCIV. I think this calculation I have sent will sufficiently demonstrate.

Hoping you will accept these endeavours for this time, I cease to trouble you further, commending your welfare to the grace of God.

Yours in the Lord,

THO. WHALLEY.

LETTER CCCXV.

MR. THOMAS WHALLEY TO THE ARCHBISHOP OF ARMAGH.

Right Reverend,

Since the late receipt of your letter, I have had very little time and leisure to make answer thereto, and am enforced at this present to abbreviate the same. Your acceptance of my small pains, I am rather to thank you for, than you to account them any trouble to me, who would be right glad if in any matter my service may stand you in stead.

If I thought you had not taken a copy of my Garsilias whilst you had it, I would send you the difference so soon as I can.

The precise time of the autum. æquin. complet. retro, I remember was set down; and if porrho and current not also expressed, was through my haste; but it may be gathered to be upon the 21st current of Octob. 5. h. 10. m. post med. noct. I wrought, as you see, according to the Alphonsine way, because those tables of equal motions are more truly printed than those which are secundum vulgarem rationem[a]. Mulerius have I read cursorily, but never practised by his tables; yet methinks it strange there should be such difference, that by your calculation the middle motion of Sol should fall upon the 24th or 25th day, without there be some error in our operations. It is no wonder if Firmicus strayed, guessing by supposition rather what might be, than out of judgment examining the truth, himself, as a heathen, holding the world's eternity.

[a] So Mr. Lively and I observed.

Capell, no question, as you write, was deceived.

About Adam's continuance in Paradise, as I affirm nothing, so think it cannot be evicted, his stay might not be many days, or some years.

1. To dress and keep the garden, (a compendium of all kinds of plants and animals).

2. To take notice of, and contemplate their several natures.

3. To have beasts of all kinds presented in order before him.

4. And then to give names to such a multitude of species.

5. To visit and search the properties also of so many sorts of herbs and plants, in likelihood, that he might see and know what great things God had done for him, and whereof he was made sovereign, (that so after his fall he might have the greater compunction and remorse for his trespass, remembering the glory he lost).

6. In probability also to keep a Sabbath.

7. Lie in an heavy sleep till the woman was built;

8. And then to take knowledge thereof, and give her a name:

9. And for her to enter a long conference (by conjecture) with the serpent, then eat, and give of the forbidden fruit to the man;

10. And both of them to sow for themselves garments of leaves. All these, with other circumstances that might be added, seem to imply a respite of more than one or two days.

And if there was no necessity of knowing his wife in three or four days, why in three or four years, considering it is not unlike but that God would first limit some time for him to behold and contemplate the creatures, and acknowledge his bounty therein.

Considering also man was made:

1. Animal. perfectissimum, and so (as the more noble among beasts and fowls do also) not exercise generation but at set times.

2. Atque immortale, (quatenus potuit non mori) and

therefore need not be too solicitous to preserve the species of human nature, without delay, by generation, when the individuals might remain incorruptible.

3. Et originaliter justum, and therefore freed from inordinate concupiscence, rather delighting himself in the fellowship, than knowledge of women; and in divine speculation, and worship of his Creator, and inquisition of the creature's conditions, than in sensual, though lawful, appetites.

4. And being a type of Christ, the second Adam, perhaps as the one, some three or four[b], or more years upon earth, preached righteousness at his inauguration in baptism, so the other might remain as long time in enjoying the benefit of his innocence in his first estate.

5. Lastly, the blessing of fruitfulness he might well expect in due time to come, sufficient to replenish the world; whereas even in those 930. years of his life, after the fall, if but every 30. years his seed were doubled, (an easy supposition) the total would amount to many hundred millions of persons[c].

Your correspondence of the feast of expiations on the 10th of Tisri, in memory of the first sin, I hold very ingenious, howsoever other expositors deem that time appointed as fit for humiliation at the end of the ecclesiastical year, when all their fruits were reaped. But granting that good, the consequence of his creation in autumn is not necessary, unless we suppose he fell within few days.

The forbidden fruit, 1. in the midst of the garden; and, 2. but some individual; and, 3. pleasing to the eye, seemeth to be different from the pomegranate; and so I suppose you will not deny.

For Mr. Lively's mistaking of Whitsunday, I have not

[b] Interpreters, you know, vary about the number of Paschas after his baptism till his death.

[c]

30 years.	..	..	..	2	persons.
60	..	..	..	4	
90	..	..	..	8	
120	..	..	..	16	
150	..	..	..	32	Sic deinceps.

to say, till leisure suffer me to examine whether fourteen years after the vernal æquinox fell that year upon the Lord's day. But I thank you heartily for imparting so much as you have to me, whereby to make further search hereafter.

And so, having been both tedious and troublesome to you, I cannot but crave pardon, in regard of your important occasions, and commit your welfare to the grace of God; resting ever,

Yours, to use, in the Lord,

THO. WHALLEY.

May 30.

I would fain know where it is that Eras. Rheinholt failed in his tables, that Mulerius noteth them of error in computing the eclipses in Gordianus the emperor's time, and the birth of Romulus mentioned by Tarrutius, &c.

LETTER CCCXVI.

MR. THOMAS WHALLEY TO THE ARCHBISHOP OF ARMAGH.

Salutem in Christo.

Right Reverend,

If in omitting a day of the bissextile year, I committed *ἁμάρτημα μνημόνικον*, I hope you will bear with elder years, and long discontinuance from these kind of supputations; I suppose the default may easily be amended in the total, without any great change in the particulars.

Dr. Bainbridge in his Hypotheses, what certainty they are of, may be doubted. Erasmus his Tables have obtained authority (sufficient for chronology) hitherto by the consent with the heavenly motions.

Which Mulerius taxing in Romulus and Gordianus eclipses, might have done well to have noted also the place in which the errata (and those but typographica perhaps) were committed.

Your noting their defects in Tab. Med. Syz. ab æra Christiana[a], (which edition, with the other also of Tubinge I have) more studied me. Who having examined the whole numbers of fol. 56. b. sub columna temporis, found no such errors as you mention; but in fol. 87. a. I found as you said[b]; but the best is, I have not used to calculate heretofore by that table.

Yesterday was a sevennight, I lent Dr. Ward (out of our

[a] Fol. 86. b. edit. Witenberg. 1585.

[b] Under anom. lun.

library) an imperfect manuscript, fair written, concerning the endowments, &c. of Glassenbury-Abbey; I suppose he acquainted you therewith, if happily it may serve your turn; for I should be right glad if in ought I were able any ways to further your godly proceedings, wherein you shall always command me.

I acknowledge your kindness in acquainting me with these discourses; of which,

1. The tree of life (by consent of many good divines and schoolmen) was not only a sacrament, but as a medicine to defend man's nature in his integrity, from injury of age and mortality.

2. I never imagined Adam once to eat thereof; your text, Gen. chap. III. ver. 22. evinceth.

3. But I doubt whether it therefore follows, he fell the next Sabbath after his creation, or next year either. There might be just cause of forbearance to eat of that fruit (notwithstanding his continuance in Paradise) known to him, unknown to us.

4. Cedrenus in Compend. Histor.[e] relates how some held his abode there 100. years, others 7. Mercator in Prolegom. Atlantis Geogr. seems to approve thereof. Myself only think it not improbable but that he might live there some years; the rather, for that at the birth of his third son Seth, he was 130. years old; whereby it seemeth that either other descents are omitted in Holy Writ, besides those three of Cain, Abel, and Seth, or else the distance of time betwixt them very long, or his abode in Paradise not so short as is imagined.

5. In Levit. chap. XVI. ver. 4. I read of linen garments which the priest put on, but nothing of the sacred robes on which the pomegranates were wrought: and Tostatus is of my opinion, that he wore not then these robes upon that place of Levit. who seemeth also to approve Mr. Lively his opinions touching the difference betwixt the Jewish and Christian Easter-day, in Lev. chap. XVI. ver. 9, 10. and chap. XXIII. ver. 9, 19. though, methinks, Mr.

[e] Pag. 4. et 5.

Lively himself handleth that point in Olymp. CCII. 8. best: yet can I not but highly esteem your judicious censures therein.

6. Pomegranates might be fair, yet are nothing so pleasing to the eye as other fruits; they remain to this day, the forbidden fruit being extinct. My meaning heretofore was not the mere fruit in itself considered to be one individual, but the tree with all the fruit thereon. It was but my haste that bred the ambiguity of phrase.

Though unreasonable beasts engender once in a year, (whereof some authors doubt in the lion and elephant) yet reasonable man, for the causes often alleged, might abstain in his innocence a longer season.

Thus, thanking you for all your kindness, and craving pardon of my tediousness, I commend you to the grace of God.

Yours to command in what I may,

THOM. WHALLEY.

June 21.

LETTER CCCXVII.

MR. THOMAS WHALLEY TO THE ARCHBISHOP OF ARMAGH.

RIGHT REV.

I KNOW not how to requite your kindness for the treatise of Suchten, but remain your debtor most thankfully for the same; would God there were any thing wherein my service might stand you in stead, you shall command me ever.

As touching your demand about the disagreement of Rheinold, with himself and Copernieus: I find, upon due examination, that a mean synodie month is, as you affirm, in exaet measure by division of 360. g. into the just diurnal supputation[a], or longitude of the moon from the sun, mentioned in Tab. fol. 46. a. preeisely d. 29. 31′. 50″. 07‴. iv. 56. v. 35. vi. 23. vii. 20. viii. 12. ix. 43. and that is in Scrup. Hor. p. 29. h. 12. 44′. 03″. 10‴. iv. 38. v. 09. vi. 20. vii. 05. viii. 05. ix. 12. &c. And that in Præcepto 37. it should be only d. 29. 31′. 50″. 08‴. fere, and not fully 08‴. aecording to the diurn. supputation there largely taken, viz. g. 12. 11′. 26″. 41‴. iv. 30. fere, and consequently in Serup. hor. d. 29. h. 12. 44′. 03″. 11‴. fere, not 12‴. fere, for those 08‴. fully make up in hourly scruples, 12‴. fully, not 12‴. fere. But it seems that Rheinold, in de-

[a] Videlicet, g. 12. 11′. 26″. 41‴. iv. 29. v. 57. vi. 49. vii. 87.

livering his precept, held it not material to be curious in the preeise number of his example, but eontented himself with one more gross, though suffieient to illustrate his precept. But in his tables, as was requisite, he was more exaet; albeit there, in fol. 84. b. the * * * * or straitness of the eolumns, may seem to enforee him to set down $29^{d.}\ 31'\ 50''\ 07'''\ 57^{iv.}$ hoe est, $29^{d.}\ 12^{h.}\ 44'\ 03''\ 10'''\ 48^{iv.}$ (as nighest to the truth) instead of $07'''\ 56''\ 35^{tv.\ v.}$ and so eorrespondently in Hor. serup. $10'''\ 38''\ 09^{iv.\ v.}$ &c. Therefore I think Rheinold thus may well be freed from erossing himself, howsoever I find among some notes of Mr. Lively, upon that thirty-seventh preeept, that he also had observed the like error in him, as you do, of $12'''$. for $11'''$ fere.

For Copernieus, I dare not undertake to elear him altogether of differing from himself, considering his numbers are so often false printed, and his ealeulations also not so aeeurate, and so I ean easily yield to you therein; but that Rheinold should differ $9'''$. from him, it is no marvel: for where you write he professeth to follow Copernicus; therein, Sir, you may please to eoneeive it is but in part, or seeundum quid, namely in his Copernican observations and demonstrations, not in his caleulations, wherein he professeth to dissent quite from him, as indeed he doth usually almost every where: read, if you please, his epistle ad Albertum Marehionem, dedieatory, straight after the midst; and his prefaee also to the Pruteniek eanons, in the very front or beginning thereof.

I might, I eonfess, have been more eopious in this answer, and with better order, but I hope you will pardon, both slaekness heretofore, and haste at this present, in regard of my urgent oeeasions: but if this do not satisfy, or be not to your eontentment, I shall endeavour to amend the same upon your advertisement sent at any time. And for your other eonjectures of Adam's conti-

nuance in Paradise, shall be thankful if you will vouchsafe to impart your learned meditations, either therein, or in ought else, unto me: whom I beseech the Lord to bless with his spirit, to his glory, your comfort, and the Church's good; desiring always to be accounted,

Your's to command,

THOMAS WHALLEY.

Aug. 15.

LETTER CCCXVIII.

MR. ARNOLD BOATE TO THE ARCHBISHOP OF ARMAGH.

May it please your Grace,

Having written to you, this day fortnight, a fourth letter, since I had the honour to hear last from you; I got three or four days after an answer upon the three first, dated the 14th of April, and give you humble thanks for having been pleased to satisfy therein those several questions, which I had made bold to propound unto you. The second part of your Annales is here extremely longed for by all of them that have seen the first; but I find, by what you tell me of at this time, that it goeth therewith, as it hath done with my work against Morinus and Capellus, quod crescat sub manu: whereby it hath come to pass, that instead of a prodromus of fourteen or fifteen sheets, which at first I thought to have had, it is now come to be a complete vindiciæ veritatis Hebraicæ, of full thirty sheets. I have made an end a sennight since, and the printer promiseth me to do as much for his part before the end of the next week; and I hope I shall suddenly find an occasion of sending to London the two hundred and fifty copies for Mr. Pullen; wherewith I intend to send likewise the chronological work of Labbæus, the which I bought the next day after I had received your letter. In my last I told you how I had inquired of Friar Goare about the Addenda ad Eusebii Chronicon Græcum, and what answer I had of him: and by this letter of his which he hath brought me since, you will find a much more ample account concerning the same. Monsieur Sionita being gone out of Paris into Burgundy,

a few months before his decease, and having carried all his papers and books with him thither, they are fallen into the hands of some persons who will never let them appear: insomuch as Monsieur Auvergne Flavignii, his colleague in professione linguæ Hebraicæ, who died the matter of half a year ago, could never hear any news of them, although he used all possible diligence for that end. But as for his Syriac and Arabic Bible, by which those in Le-Jay's edition have been printed, they were two excellent copies, and of a venerable antiquity, as he assured me, and I partly discovered myself when I saw them with him at my first coming to this town. But I believe it is not unknown to you, how that in printing the Syriac, he hath interpolated it in very many places, and so utterly spoiled the authenticalness of it, according to what I have informed you very amply some years since; so as the editores of the Biblia Polyglotta there, must in no wise take his Syriac edition for their pattern, or else they will spoil all. I am no ways taken with their designs of putting in so much. For besides that, it is a very superfluous thing to add the Samaritan Pentateuch, of which nothing should be printed but the discrepancies from ours, which is not an hundredth part, all the rest being word for word the same; I cannot see to what purpose it is to * * * the like editions with the Hebrew and Greek texts, with their Latin translations, and with the vulgar Latin, these being so easy to be had apart, and no body being without them: and I would think it much more commendable, and of much more utility for the public, and for themselves too, in regard of the ready vending of the impression, to print nothing else but the Syriac, Chaldee, Arabic, Ethiopic, and the Pentateuch in the Samaritan language, with the Latin translations. And that edition too will not be worth a rush, if it be not done with the self-same exactness as the Biblia Regia were; whereas those of Le-Jay are basely defaced with innumerable faults, and therefore fit for nothing but to be burned. When I shall send you any books hereafter, I will observe your directions, of addressing them to Mr. Booth at Calais; being most heartily sorry

that Theophanes has been so unreasonably long before he came to your hands. Thus humbly kissing your hands, and praying God to bless his Church, and us your servants, with the prolonging of your days in perfect health and strength, I remain ever,

Your Grace's most humble and most

Devoted servant,

ARNOLD BOATE.

If it be not too troublesome for your grace, I would very gladly know, in your next letter, what edition or manuscript copy hath been followed in the * * * Bible lately printed at London, whether it hath * * * ly done, and what the bulk and price of it is. I delivered unto Mr. Balthazar your letter to him, and to Mr. Buxtorf, and a copy of your Epistle.

LETTER CCCXIX.

ILLUSTRISSIMO ET AMPLISSIMO DOMINO, D. JACOBO USSERIO, EPISCOPO ARMACHANO.

Jacobus Goar Ordinis Prædicatorum. S. P.

Segnius est, fateor, in acceptum beneficium, acceptum olim, dico, tua eruditione plenum codicem animi non ingrati testimonium, et mutua æstimatione nondum merita rependenda ad tuas, vir illustrissime, profieisei tardiores. Profieiscuntur, inquam, a benefieio extortæ, verum ex officio spontaneo qua excidere dignæ fuerant, obsequio levissimo tentant mercari benevolentiam tuam. Clar. Bootio, quid de Collectaneis cunctis Eusebianis dieam, an Scaligerianis, eujus authoris, et ex quibus eodicibus prodierint, quæsivisti. Is ad me, qui codieem regium Syncelli, in quo laboravit Scaliger, eontrectaverim, quique ad Syneelli laborem, passusque pedemque ex parte fucrim insequutus, quæsitum retulit, et me resolvere impulit. Ut comperi enuneio. Apud Batavos Colleetanea sua congessit Sealiger, neque ex Regiis Parisiensibus in unum cuncta comportavit, addidit quandoque propria, regia etiamnum collegit, et ex singulis * * * *. Chroniei pars prior ex regio eodem, quo usus sum, et Syncelli * * * * simis, quæ ad pag. 521, 522. Eusebii annotavi, demptis, tota prodiit * * * * nomine et quasi stylo exaratam cum Syncelli textu comparavi et * * * * pag. 504. et seqq. Quæ sequitur, Eusebii rursus nomen, et ejus χρονικοῦ κανόνος fert, quæ non nisi ex methodo et ordine Euscbii est. Audens dico et sincerus; ad Euscbii Chronici et Latina Hieronymi verba ex Syncelli verbis et propria Minerva χρονικὸν plasmavit Scaliger. Quo motus? Eusebium re-

parare voluit. Quo ordine? Latinæ interpretationis; cui tamen nonnulla velut e cerebro Palladem novam, Coss. nimirum numerum et alia adjungere, quia sic scripsisse somniavit Eusebium, non est ver * * * *. Subduntur ad Eusebium, ut putat, addenda, quæ Thesauri illius pag. 213. quæ ex regiis, ut mihi suadetur, suppeditavit, et quæ eadem in notis ad eadem addenda a Casaubono accepisse testatur Thesauri temporum pag. 264. Quo numero notentur illa in Regiis, mihi nondum compertum. Συναγωγὴ ἱστοριῶν hinc in—Nicephori Breviarium ex Regio; Ægyptiacæ Africani Dynastiæ ex Syncello—prout mihi observatur pag. 520. pars alia non minima ex Fastis Siculis sive Chronico Alexandrino (quod fœde, Madero teste, mutilavit) transcripta, quæ ad notarum pag. * * notandus ipse reus fatetur ante prolata de Eusebio veterum testimonia. Hæc de Scaligeri Eusebio et Collectaneis. Regius porro codex unde Syncellus meus et Scaligeri Eusebius Græcus, continet Nicephori χρονικὸν: Syncelli χρονογραφίαν: Theophanis, publici juris propediem faciendi, post Diocletiani, in quo Syncellus desiit, tempora, parem χρονικὴν historiam: Leonis Armenii vitam imperfectam brevemque, authore anonymo: Leonis grammatici ca * * * edendi, non illepidam ab Leone præfato ad Leonem philosophum narrationem ab eodem scripta: ac denique incerti authoris et mutili, alio charactere Ἀλεξάνδρου βίον * * * de Scaligeri Eusebio hæc visa. His utinam accepto beneficio et humanitate * * * vel quem colo virum illustrissimum in aliquo mihi devinciam. Vale.

LETTER CCCXX.

THE LEARNED NICOLAUS MERCATOR TO THE ARCHBISHOP OF ARMAGH.

Viro Reverendissimo Domino Jacobo Usserio Armachano, Domino suo qua par est observantia colendo. Londinum.

Reverendissime atque Illustrissime Domine,

Duo sunt spectanda in cycli cujusque inventione, primum congruentia cum motibus cœlestibus, et alterum commoditas; quæ quidem ambo ea industria temperanda veniunt, ut neutrum alteri deroget; sed periodus evadat utroque commendabilis. Secundum hæc facile pronunciatur de præstantia cujusque periodi. Nam Julianus quidem annus Gregoriano multo commodior, sed minus accuratus est; unde certamen etiamnum hodie viget, uter utri præferendus sit, cum uterque suum commodum habeat adverso incommodo junctum. Apparet autem, τῆς ἀκριβείας habita ratione potius quam facilitatis, Gregorianam periodum Tetraeteridi Julianæ a multis prælatam fuisse quamvis centuplo majorem. Quod si igitur hebdomecontaeteris inveniatur triacontatrieteride non paulo accuratior; propter hoc ipsum præferetur, quamvis duplo et octava propemodum parte major: præsertim cum longe infra tetracosieterida subsistat, cujus partem sextam non multum excedit, ætatis humanæ modulo contenta, quam Solon apud Herodotum septuaginta annis circumscribit. Sed accuratiorem esse hebdomecontaeterida, probo ex Tabulis, quotquot post exquisitas Tychonis observationes

prodierunt in lucem. Nam solstitium hibernum verum currente periodi Julianæ anno 714. incidit secundum Parisinas, Lansbergianas, Philolaicas die 20. Januarii: deinde anno post Christum currente 5000. bruma secundum easdem, nec non Rudolphinas atque Danicas, congruit 17. Novembris. Anni tropici interjecti sunt novies mille, dies autem 3287186. Atqui totidem dies colligunt ætates 128. et anni 40. hoc est anni IXM. civiles nostro modo in hebdomecontaeteridas tributi. Verum triacontatrieterides 272. et anni 24. constituentes et ipsæ annos IXM. continent dies solum 3287182. Ergo IXM. annorum spatio triacontatrieteris quatriduo solido deficit a cœlestis anni quantitate exacta. Tetracosieterides autem $22\frac{1}{2}$. numerant dies $3287182\frac{1}{2}$. Unde patet meum cyclum et Gregoriano et isto 33. annorum perfectiorem esse. Nam et æquinoctium vernum verum anno post Christum 2001. contingit juxta Rudolphinas, Parisinas, Philolaicas die 7. Martii; et rursus anno post Christum 9001. juxta easdem die 16. Januarii. Anni intercedunt 7000. tropici, dies autem 2556700.: totidem vero dies constituunt nobis centum ætates præcise. Sola igitur periodus LXX. annorum inventa est, quæ inde a condito mundo, et ab hoc tempore porro referret solem quotannis eodem die ad initium Capricorni; sola, quæ æquinoctium vernum verum diei stato affixum retineret in posterum per tot annorum millia. Nam Gregorianæ rationes, quemadmodum et triacontatrieteridis, VIIM. annorum decursu a cœlo aberrant integro fere triduo; quod in Gregoriana periodo eo minus ferendum videtur, quo ipsa est prolixior, quippe quæ vix ter vel quater replicari possit, quin errorem continuo sensibilem incurrat. Ut taceam, quod ipsa intercalandi tarditate minus promte subveniat necessitati restitutionis. Causa vero istius aberrationis manifesta est motus apogæi solaris; nam vestræ rationes quantitatem anni mediam exprimunt, meæ veram. Illa semper manet eadem, undecunque annum ordiamur: hæc alia est, si initium repetamus a bruma; alia, si ab

autumno. Nos Romanorum consuetudinem probantes auspicamur annum civilem a bruma; quam Calendis Januarii, et æquinoctium vernum, tanquam anni lunaris et ecclesiastici metam, Calendis Aprilis affigimus. His igitur duobus cardinibus rationes anni adstringendæ fuerunt, ut congruerent ipsi brumæ quidem inde a primordio rerum, propter insignem utilitatem, quam hæc anni forma chronologiæ præstat; æquinoctio vero non nisi in futurum, ut celebritati Paschali consuleretur. Quid enim? annon concilii Nicæni temporibus æquinoctium a Patribus in 21. Martii die defixum fuit, ita ut propter Juliani quadrantis *ἀνωμαλίαν* 20. et 21. diem occuparet? quemadmodum loquitur Petavius[a]. Deinde cum ad Nicænam stationem æquinoctium medium (cur medium dicat potius quam verum, nihil video) revocari placuisset, decem dies prætereundi ac dissimulandi fuerunt. Verine æquinoctii est Nicæna illa statio, an medii? Vel potius, quænam est Nicæna statio? annon 20. ac 21. dies Martii? atqui huic stationi non medium æquinoctium congruebat Nicæni concilii tempore; sed verum. Cumque emendatio Gregoriana ad 20. ac 21. diem Martii revocarit æquinoctium verum, non medium; cur obsecro adscita quantitate anni media potius quam vera, dilabi rursus patitur æquinoctium verum ab illa statione, quam affectarat tantopere? nam ad retinendum in statione æquinoctium verum, opus est quantitate anni vera, quæ a media, si fixus esset apogæus, nulla re differret; at nunc VIIM. annorum spatio divertit propemodum triduo: quandoquidem apogæum moveri evincunt inter alia antiquissimæ tres eclipses Babylone observatæ, Archonte Athenis Phanostrato, et anno proximo post eum Evandro, quarum intervalla nisi quatuor vel quinque horis abludunt a vero, quod non puto quenquam existimare velle, necesse est, ut apogæus moveatur; sin recte assignata fuerunt, ut hæserit istis temporibus circa priores partes Geminorum. Perspicuum est igitur, qua ra-

[a] Lib. 5. De doctr. temp. cap. 3.

tione quæstio de solaris apogæi motu huc pertineat, et quod cyclo meo 70. annorum nullus detur accuratior: superest ut commodior quoque ostendatur isto 33. annorum. Nam per ætates supputare tempora perquam opportunum est, nec infrequens divinis oraculis, quæ non solum exitum Israelitarum ætatibus; sed ætatem hominis septuaginta annis; et septuaginta annis Sabbathum terræ sanctæ: et totidem annorum hebdomadibus unctionem Messiæ præfiniunt. Proinde quemadmodum Hebræorum jubilæi septies septenis annis distinguebantur: ita nostra ætas septuagenis, et cyclus feriarum septies septuagenis annis absolvitur. Imo si Matthæus evangelista præcipuas mundi ætates generationibus distinguit, atque in eo septenarium numerum affectat; licebit et nobis mundana tempora ætatibus metiri, et septenarium sacrum sponte oblatum amplecti, qui naturæ humanæ familiaris est adeo, ut non solum integram nostram ætatem coronet; sed in partes digestam insuper climactericis insigniat. Deinde promptum et facile est cuilibet in arithmeticis leviter versato progressionem septuagenarii numeri memoriter continuare, quod in 33. annorum periodo vix procedat: quemadmodum et distributio cujuslibet annorum summæ multo facilior est in hebdomecontaeteridas, quam in triacontatrieteridas: nam æque facile est multiplicare vel dividere per 70. atque per 7. nec minus facile per 7. atque per 4.; quare operandi facilitate cyclus septenrius vix cedit ipsi quatuor annorum periodo. Ac licet ex 33. et 37. annorum cyclis componatur meus septuaginta annorum; hujus tamen, utpote rotundi observatio commodior accidit imaginationi, quæ naturaliter non acquiescit prius, quam imparem numerum multiplicando ad rotunditatem perduxerit. Postremo quanquam periodus feriarum ἀποκαταστατικὴ sequitur ultro cyclum septuaginta annorum, etiamsi nemo illud curet, adeoque nullam prolixitudine sua difficultatem parit; tamen absque hoc foret periodus septem ætatum non tantum æque facile, sed commodius etiam sive per literas conservatur, sive traditione propagatur, atque ista 231. annorum, qua videlicet εὐαισθητοτέρα, atque ideo corruptioni vel abolitioni minus opportuna est. Hisce, o decus

ingens Angliæ, velificari in præsens debui sublimi tuo favori, quo ut porro adspirare meis studiis digneris supplex oro,

Reverendissimi atque illustrissimi Domini

Mei devotus cultor,

NICOLAUS MERCATOR.

Hafniæ, Martii 4. 165$\frac{3}{4}$.

LETTER CCCXXI.

THE RIGHT REV. JOSEPH HALL, BISHOP OF NORWICH, TO THE ARCHBISHOP OF ARMAGH.

Most Reverend and Honourable,

With never enow thanks for this precious gift which I receive from your grace's hand. I have, with no small eagerness and delight, turned over these your learned and accurate Annals, wondering not a little at that your indefatigable labour, which you have bestowed upon a work fetched together out of such a world of monuments of antiquity; whereby your grace hath better merited the title of χαλκέντερος and φιλόπονος, than those on whom it was formerly imposed. But in looking over this admirable pile of history, my curiosity cast me upon the search of two over-famous persons, Simon Magus and Apollonius Tyanæus; the particularities of whose story seems so much to be concerned, in the disquisition of that Antichrist lately set on foot by Grotius and Dr. Hammond. I had hoped to have found a just account, both of their times, and their actions, and events, in this your complete collection; which missing of, I have taken the boldness to give this touch of it to your grace, as being desirous to know, whether you thought good to omit it upon the opinion of the invalidity of those records, which mention the acts and issue of those two great jugglers; or whether you have pleased to reserve them for some further opportunity of relation. Howsoever, certainly, my lord, it would give great satisfaction to many, and amongst them to myself, if by your accurate search I might understand, whether the chronology of Simon Magus his prodigies and

affectation of deity, may well stand with St. Paul's prediction of an ὁ ἀντικειμένος, as following it in time, after the writing of that second Epistle to the Thessalonians. I must confess, if the times may accord, there may seem to be some probability in casting Antichrist upon an age not so far remote from the apostolic as hath been commonly reputed; since the apostle speaks of it as a thing so near hand, that the ordinary Christians of Thessalonica were well acquainted with the bar of his revelation.

I beseech your grace to pardon this bold importunity of him, who, out of the consciousness of his deep devotion to you, and his dependence upon your oracular sentence in doubts of this nature, have presumed thus to interrupt your higher thoughts: in the desire and hope whereof, I humbly take leave, and profess myself,

Your Grace's in all Christian observance,

And fervent devotion,

JOS. NORVIC.

Higham, May 1.
1654.

LETTER CCCXXII.

THE RIGHT REVEREND J. BRAMHALL, BISHOP OF DERRY, AFTERWARDS PRIMATE OF IRELAND, TO THE ARCHBISHOP OF ARMAGH.

MOST REVEREND,

I THANK God I do take my pilgrimage patiently, yet I cannot but condole the change of the Church and state of England. And more in my pilgrimage than ever, because I dare not witness and declare to that straying flock of our brethren in England, who have misled them, and who they are that feed them. But that your lordship may be more sensible of the Church's calamities, and of the dangers she is in of being ruined, if God be not merciful unto her, I have sent you a part of my discoveries, and it from credible hands, at this present having so sure a messenger, and so fit an opportunity.

It plainly appears, that in the year MDCXLVI. by order from Rome, above one hundred of the Romish clergy were sent into England, consisting of English, Scotch, and Irish, who had been educated in France, Italy, Germany, and Spain; part of these within the several schools there appointed for their instructions. In each of these Romish nurseries, these scholars were taught several handicraft trades and callings, as their ingenuities were most bending, besides their orders or functions of that Church.

They have many yet at Paris a fitting up to be sent over, who twice in the week oppose one the other;

one pretending presbytery, the other independency; some anabaptism, and other contrary tenets, dangerous and prejudicial to the Church of England, and to all the reformed churches here abroad. But they are wisely preparing to prevent these designs, which I heartily wish were considered in England among the wise there.

When the Romish orders do thus argue pro and con, there is appointed one of the learned of those convents to take notes and to judge: and as he finds their fancies, whether for presbytery, independency, anabaptism, atheism, or for any new tenets, so accordingly they be to act, and to exercise their wits. Upon their permission, when they be sent abroad, they enter their names in the convent Registry, also their licences. If a Franciscan, if a Dominican, or Jesuit, or any other order, having several names there entered in their licence; in case of a discovery in one place, then to fly to another, and there to change their names or habit.

For an assurance of their constancy to their several orders, they are to give monthly intelligence to their fraternities of all affairs wherever they be dispersed: so that the English abroad know news better than ye at home.

When they return into England, they are taught their lesson, to say, if any inquire from whence they come, that they were poor Christians formerly that fled beyond sea for their religion-sake, and are now returned, with glad news, to enjoy their liberty of conscience.

The one hundred men that went over MDCXLVI. were most of them soldiers in the Parliament's army, and were daily to correspond with those Romanists in our late king's army, that were lately at Oxford, and pretended to fight for his sacred Majesty: for at that time there were some Roman Catholics who did not know the design a contriving against our Church and state of England.

But the year following, MDCXLVII. many of those

Romish orders, who came over the year before, were in consultation together, knowing each other; and those of the king's party asking some why they took with the parliament's side, and asking others whether they were bewitched to turn Puritans, not knowing the design: but at last, secret bulls and licences being produced by those of the parliament's side, it was declared between them, there was no better design to confound the Church of England, than by pretending liberty of conscience. It was argued then, that England would be a second Holland, a commonwealth; and if so, what would become of the king? It was answered, Would to God it were come to that point. It was again replied, Yourselves have preached so much against Rome and his holiness, that Rome and her Romanists will be little the better for that change. But it was answered, You shall have mass sufficient for one hundred thousand in a short space, and the governors never the wiser. Then some of the mercifullest of the Romanists said, This cannot be done unless the king die. Upon which argument, the Romish orders thus licensed, and in the parliament army, wrote unto their several convents, but especially to the Sorbonists, whether it may be scrupled to make away our late godly king, and his Majesty his son, our king and master; who, blessed be God, hath escaped their Romish snares laid for him? It was returned from the Sorbonists, That it was lawful for Roman Catholics to work changes in governments for the mother Church's advancement, and chiefly in an heretical kingdom; and so lawfully make away the king.

Thus much, to my knowledge, have I seen and heard since my leaving your lordship, which I thought very requisite to inform your grace; for myself would hardly have credited these things, had not mine eyes seen sure evidence of the same. Let these things sleep within your gracious lordship's breast, and not awake but upon sure grounds, for this age can trust no man, there being so great fallacy amongst men. So the Lord

preserve your lordship in health, for the nation's good, and the benefit of your friends; which shall be the prayers of

Your humble servant,

J. DERENSIS.

July 20. 1654.

LETTER CCCXXIII.

THE ARCHBISHOP OF ARMAGH TO LADY TYRRELL.

After I had written unto you from Rygate, (when Mr. Parr went from thence) I received your letter, which was very welcome unto me. The recorder of London and other commissioners are shortly to go over, for settling the affairs in Ireland. You may do well to write unto my nephew Jones, to look after the settlement of your lands in Clonante. And if you shall have occasion hereafter to deal with Sir Maurice Eustace for the remnant thereof, I have sent you herewith the copy of his lease. I am now in London to see your mother, who is indifferent well in her health, and remembereth herself very kindly to my son and yourself, and all the little ones; as doth also

Your most loving father,

J. A.

London, in great haste,
July 27. 1654.

Your mother's writings are in my cousin Arthur Trevor's custody.

LETTER CCCXXIV.

VIRO CLARISSIMO ET DOCTISSIMO JACOBO USSERIO ARMACHANO HENRICUS VALESIUS S.

In ære tuo me esse semper existimavi, vir clarissime, ex quo Annales Veteris Testamenti abs te editos ad me misisti. Qui liber si mihi coram traditus fuisset ab eo cui id officium mandaveras, jamdudum tibi gratias egissem per literas. Sed quoniam eum virum postea convenire non potui, officium quod tamdiu a me dilatum est, nunc tandem oblata scribendi opportunitate, tibi persolvo. Ac primum ago gratias, quantas possum maximas, ob illud literarium munus, quo me honorandum esse censuisti. Sunt quidem omnes libri tui eruditissimi et accuratissimi: sed hic præ cæteris abunde testatur, quantus sis in omni genere doctrinæ. Atque ut ejus lectione multum me profecisse ingenue fateor, ita etiam ex secunda parte ejusdem operis quam a te editam esse nuper accepi, spero non mediocrem fructum me esse cœpturum. Alterum deinde beneficium abs te peto, quod pro tua singulari humanitate præstiturum te esse non diffido. Eusebii historiam ecclesiasticam, et libros de vita Imperatoris Constantini cum nova interpretatione mea, et annotationibus propediem typographis commissurus sum; ad hanc novam editionem, trium duntaxat scriptorum codicum auxilio sum usus. Nam Itali, quorum subsidium postulaveram, nihil mihi præter verba inania contulerunt. Cum igitur ex notis tuis in Polycarpi martyrium compererim, esse apud vos Savilianum exemplar, quod quidem optimum esse conjicio, abs te etiam atque etiam peto, ut de eo exemplari certiorem me facias, primum sitne in membranis: deinde an quatuor libri de vita Constantini in eo legantur integri.

Postremo, utrum varias lectiones ex eo codice per te nancisci possim, saltem librorum de vita Constantini. Hi enim inquinatissimi ad nos pervenerunt, et multis in locis mutili. Multum tibi debebit Eusebius noster, si id mihi præstare volueris, nec Italicorum codicum auxilium posthac magnopere desiderabo, si Anglicani hujus præsidium nactus fuero. Equidem nolim te, vir clarissime, laborem conferendi codicis sustinere. Absit a me, ut te, tantum virum, et gravissimis studiis occupatum, tam molesto labore mei causa defungi velim. Sed si quis forte apud vos studiosus eum librum tua causa conferre voluerit cum vulgatis editionibus, aut si quis fortasse jam contulit, rogo ut varias lectiones mecum communices. Ego vicissim tibi spondeo, honorificam mentionem, et tui, et ejus qui hanc operam subierit, in meis annotationibus me esse facturum. Vale, vir clarissime, et omnium Anglorum doctissime.

Tibi addictissimus,

HENR. VALESIUS.

Lutetiæ Parisiorum, iii. Nonas
Dec. An. Christi 1654.

LETTER CCCXXV.

THE ARCHBISHOP OF ARMAGH TO THE LEARNED HENRICUS VALESIUS.

Viro doctissimo D. Henrico Valesio. Lutetiam Parisiorum.

Vir Clarissime,

Mitto ad te non Eusebium solum sed cæteros quoque Ecclesiasticæ historiæ scriptores a D. Henrico Savilio cum manuscripto suo codice (quem in bombycina papyro descriptum publicæ Oxoniensis academiæ bibliothecæ donavit) diligenter collatos: ubi et lacunas in libris de vita Constanti suppletas invenies. Plura ad te scribere volentem caligantes oculi prohibent: hoc tamen supprimere non valentem, Seldenum nostrum, jam septuagenarium, pridie Kalendas Decembris (Julianas) magno nostro cum luctu ex hac vita decessisse. Te vero ad reipublicæ literariæ bonum, diu velit Deus esse superstitem quod ex animo exoptat

Studiorum tuorum fautor summus,

JA. USSERIUS ARMACHANUS.

Lond. xiii. Kalend. Januar.
anno Christi 1654.
(stylo vetere.)

LETTER CCCXXVI.

THE ARCHBISHOP OF ARMAGH TO THE LEARNED HENRICUS VALESIUS.

Viro doctissimo D. Henrico Valesio.

Vir Clarissime,

Eusebium nostrum tandem salvum ad te pervenisse gaudeo. Διττογραφίας illas, longe antequam Genevensis editio lucem aspexit, a D. Henrico Savilio in eo fuisse annotatas, tibi confirmare possum. Quem et ex proprio manuscripto suo eas se desumpsisse non semel dixisse mihi memini. Et alio hic quam Christophorsoni codice eum fuisse usum; tam ex lacunis in libris de vita Constantini suppletis, quam ex appendice ad finem Theodoreti historiæ adjecta, tute poteris cognoscere. Pervolutaverat diligenter per aliquot annos magnus ille vir, tum Pontificiam Vaticanam, tum Viennensem imperatoriam, tum Vincentii Pinelli, et aliorum tunc temporis clarorum Italorum privatas bibliothecas, ex quibus rariora quæque, sua manu descripta, in patriam secum detulit; quorum nonnulla ipse quoque in libello de anno solari veterum Macedonum commemoro. Quanto vero studio omnia omnium locorum scrinia libraria, ad perficiendum suum Chrysostomum, rimatus ille fuerit, quis ignorat? Cujus editionem ad rempub. Augustanam missam, quum Marcus Velserus primum usurpasset oculis sublatis exclamasse fertur; "Nil oriturum alias, nil ortum tale fatemur." Ne quis ad humile quid et vulgare demittere illum se potuisse existimet; sed qualiscumque demum codex noster fuerit, arbitratu tuo uti eo tibi licebit, donec Eusebii tui tantopere desideratam editionem absolveris. Interea nostrum

ad te mitto de Septuaginta interpretum versione Syntagma: ex quo Patricium Junium jamdudum vita esse functum, intelliges. Te autem diu adhuc superstitem conservet summus ille Deus, in quo vivimus et movemur et sumus: quod secundis votis ab eo expetit

Tui amantissimus,

J. U. A.

Junii die 15. anno 1655.

LETTER CCCXXVII.

DR. BARLOW, NOW BISHOP OF LINCOLN, TO THE ARCHBISHOP OF ARMAGH.

My good Lord,

In obedience to your grace's command, I have made search for those books, in the passages in them, which you inquired after: and in answer to your queries, I do hereby make this return.

Q. 1. For the first query, whether in 1 Chron. chap. I. Cainan be in both places in the Moscovitical translation?

Sol. Be pleased to know, that 1 Chron. chap. I. ver. 18. the Biblia Moscovitica have not Kainan between Arphaxad and Sala, as the Septuagint have. For whereas in the Septuagint it is, Καὶ Ἀρφαξὰδ ἐγέννησε τὴν Καϊνὰν, καὶ Καϊνὰν ἐγέννησε τὸν Σαλὰ. The Moscovitical translation hath only thus (leaving Kainan out) "ἀρφαξάδZπε ρoδὴ cάλου, ἣ cαλα ρoδὴ ἑβερα. Arphaxad begot Sala, and Sala begot Eber." But, ver. 24. of the same chapter, the Septuagint translators and the Moscovite agree, and both have Kainan. For as it is in the Septuagint, Υἱοὶ Σὴμ, Ἀρφαξὰδ, Καϊνὰν, Σαλὰ. So in the other, Cῆoρεπε cῆμορει ἀρφαξὰδ, καιννανη cάλα. &c. the sons of Sem, Arphaxad, Kainan, Sala.

Q. 2. For the second query, concerning the passage in Genebrard; be pleased to know that Genebrard, in epistola ad lectorem Psalmis præfixa, justifying the Septuagint against the Hebrew (as the Masorites have made it, with points and distinctions) he hath these words: "Masoretas versus confudisse, ac miscuisse, ut proinde metrica veterum carminum ratio periret, quæ tempore

Septuaginta integra erat. Quod sane extra poetas aliquando accidit. Ut 2. Paral. 30. versu 18. qui clauditur per בעד, Pro. ut proinde Kimchi eum in sequentem extendat, Pro omni qui cor suum præparat," &c.

Q. 3. For the third query, whether in Ptolemy's Κανῶν Βασιλέων, it be εἰλοαρουδάμου, or εἰλοαρουδάχου in the manuscript copies?

Be pleased to know that I have consulted two excellent manuscripts, and it is in both, Ἰλοαρουδάμου.

Q. 4. For the fourth query, whether it be Ἀλεξάνδρου Αἴγου, or ἄλλου. I have consulted two manuscripts now in my custody, and they very fair ones; in the first, and more ancient manuscript, in the Κανὼν Βασιλέων, under the title of Ἑλλήνων Βασιλεῖς, we read thus:

1. Ἀλεξάνδρου τοῦ μακεδόνος.
2. Φιλίππου Ἀριδαίου.
3. Ἀλεξάνδρου ἄγου.

So it is writ in the manuscript, where ἄγου is manifestly ἄλλου. For

1. So he writes ἐπιβάλλει, ἐπιβάγει, in the manuscript[a]; and ἐκβάλλοντες, ἐκβάγοντες in the manuscript[b].

2. And in the same Κανὼν Βασιλέων pag. 55. of the Kings of Egypt, having named one Ptolomy Evergetes, then Ptolomies more, φιλοπάτωρ, ἐπιφανὴς, φιλομήτωρ, do immediately follow, and next after them another Ptolomy Evergetes, thus————Πτολομαίου Εὐεργέτου ἄγου, id est, ἄλλου. So pag. 231. Ἄλλα is writ thus, ἄγὰ.

3. And in the other manuscripts, which is later, it is distinctly writ, Ἀλεξάνδρου ἄλλου, and Πτολομαίου Εὐεργέτου ἄλλου. So that I conceive that it is beyond all question, that it must be read Ἀλεξάνδρου ἄλλου, not Αἴγου.

Q. 5. For the last question, whether the doxology be in the Lord's Prayer in the Moscovitical translation, I can return no answer satisfactory: for though I know the character, and can read the language, and so may know the proper names which are contained in all languages;

[a] Pag. 42. [b] Pag. 271.

yet not understand the language, I cannot assure you that the doxology is there. In our ancient Saxon manuscript of Gospels, the doxology is wanting, both in Matth. chap. VI. ver. 9. and Luke, chap. II. ver. 1. In Matthew the Lord's Prayer ends thus—�al ne ȝelæðe þu uſ on coſtnunȝe, ac alÿſ uſ oþ ẏþle ſoðlice, id est, "And lead us not into temptation, but free us truly from evil." It is the same in Luke, only the word ſoðlice is not there. So it is also in Fox's printed copy of the Saxon. The doxology is wanting also in an old Latin manuscript of the Gospels in Saxon letters, both in Matthew and Luke.

My duty and humble service remembered; I beg your grace's benediction, and pardon, for the rude scribble of,

My Lord,

Your Grace's most humble servant,

THOMAS BARLOW.

Q. Coll. Oxon. Sept. 28.
1655.

LETTER CCCXXVIII.

MR. HERBERT THORNDIKE TO THE ARCHBISHOP OF ARMAGH.

My Lord,

I have perused Bar Nachman upon Exod. chap. XII. ver. 40. but do not find that he begins the 430 years from the birth of Isaac. He recites the exposition of Jarchi, that the 400 years begin from the birth of Isaac, because it is said, Thy seed shall be a pilgrim, but the 30 from the decree between the cloven creatures. Which, though he confesses to be the opinion of their doctors, he easily refutes, because Abraham was 75 years old when he came out of Haran, much more then. This, he says, Seder Olam solves, by saying, that Abraham was but 70 years old when God made that covenant with him, and that he returned afterwards into Mesopotamia, and left it finally when he was but 75 years old. But this being in his eye but a midrash, he says, according to the letter, that when it is said, Thy seed shall be a pilgrim 400 years, the intent is, only to express the time in gross, not to determine precisely the time of it, which he reserves a latitude for, by mentioning the fourth generation, and the wickedness of the Amorite to be completed, which occasioned also 40 years stay in the wilderness. And so the construction of the words he makes to be this, and the pilgrimage of the children of Israel in Egypt was till 430 years that they dwelt there, until that were fulfilled to them which was said, " In a land not their own." Which is the same phrase, saith he, with that of Deut. chap. XI. ver. 14. " And the days that we travelled from Kadesh Barnea, till we passed the brook Zered, were 38

years." For this time was not spent in travelling from Kadesh Barnea, for there they staid many years, and passed the brook Zered, where 38 years were accomplished. And so Dan. chap. XII. ver. 12. "Happy is he that expects and attains to 1335 days." Which is not to those days, but to the end of them. Here, I confess, having Jarchi his reason to begin the 400 years at Isaac, and this to add 30 I thought he might have taken that course. But then the children of Israel must have dwelt 240 years in Egypt, which is with him an inconvenience, because the text רדו שמה by Gemara, signifies, that they were to stay in Egypt but 210. But another consideration he hath, of good account to my thinking; that the revelation of 400 years, tending to limit the time when God would give his seed the land which presently he promised him, it is to be understood from the time of the promise. And because then they must have dwelt in Egypt 220 years, or thereabouts, he says, if the 210 years be a tradition in Israel, it may be solved by imputing it to the sons of Jacob only, not reckoning the 17 years that he lived in it to be of the number. For thus, 227 in Egypt, 190 from the birth of Isaac unto Jacob's going down, and 13 from the promise to the birth of Isaac, make 430: so I understand him. He saith further, that the 30 years must be understood to be added for the sins of the Israelites in Egypt, idolatry, neglect of circumcision, and the like, upon this rule, that all promises that are not with oath, imply a tacit condition; and that, upon the same account, their pilgrimage is prolonged 40 years in the wilderness, a land not theirs, but belonging to the serpents and scorpions. This is the effect of his commentary upon that place, which being close couched, I would not undertake to abridge further, if perhaps any thing in it may prove novelty to your grace.

As for Abarbniel, I can easily assure, that he understands the calling of Abraham, Gen. chap. XII. ver. 1. to have been out of Charan, for he calls the opinion of Abenezra expounding that text of his calling out of Ur, which we follow, as agreeing with St. Stephen, שקר מבואר, a

plain lie: for he doth not believe at all that Terah or Abraham came out of Ur of the Chaldees upon any call of God, but observes all the text of Gen. chap. 11. ver. 25. to intimate the misfortunes of Terah in Ur; that whereas the posterity of Sem had children at thirty years, he had none till seventy. That, whereas they begat sons and daughters, he had but three sons; that of these three, one died young, another, having married, had no children, and the like: and infers, that these were the occasion to resolve him to leave Ur, and to come into Canaan, whether as more healthy, or whether as more fortunate, according to his astrology. Something nevertheless he delivers, which seems to justify St. Stephen's words, in that he holds both Ur and Charan to have been in Mesopotamia beyond Euphrates, according to the words of Joshua, chap. XXIV. ver. 2. For, though Chaldea he supposes to be on this side the river, yet he supposes that a place beyond the river may well be called Ur of the Chaldees. As for the purpose, if we suppose that the Chaldees under Nimrod should conquer, beyond the river, this place, as well as those we read of Gen. chap. X. ver. 10, 11. which he thus understandeth, that Nimrod went forth from those parts, when he said afore, that the beginning of his kingdom was to enlarge it in those parts, which he mentions afterwards. In this then he seems to comply with St. Stephen's words. But for the coming of Abraham out of Ur, he acknowledges no call of God, though he maintains the truth of the tradition, that Abraham was to have been cast into the furnace of fire, because he disputed against Nimrod's gods; and that, being cast into prison in the meantime, he was let go, to avoid further inconvenience; which concurring with Terah in his former deliberations, resolved them to go from thence into Charan, a place of the country of Syria, out of the dominion of the Chaldeans. And this is that which I find Abarbniel acknowledge that they have by tradition. Now I cannot say that I have found any thing in Bereshith Rabba, that he came out of Charan after the death of Terah; but I conceive I have found something that might move a man to think so. For there

it is said, that one R. Isaac, observing that there wants sixty years to the death of Terah, by the time of Abraham's travelling, excuses it by the mystical sense, that the wicked are said to be dead when they are alive. Abraham, he says, was afraid that they would blaspheme God's name, if his servant should forsake his father in his old age. Whereupon God said, I will dispense with the honour of father and mother in thee, though in nobody else: and besides, he shall die before thou shalt go forth. Which, in regard of the promises, I should take to signify, that it shall be said in the Scripture, Terah died, &c. to wit, in the mystical sense. It followeth there immediately, that R. Judah and R. Nehemiah both said, that there was a twofold לך לך. R. Judah said, one out of Aram Naharaim, and another out of Aram Nachor. R. Nehemiah said, one out of Aram Naharaim, and Aram Nachor, and another when he blew him from between the eleven sacrifices to Haran back again: to wit, according to Seder Olam, as I conceive it. Which I would not omit to put down, because it evidences a calling out of Ur, according to the old Rabbies, a Midrash, as Abenezra. To which purpose there is another Midrash afore upon Jerem. chap. LI. ver. 9. in the name of Rabbi Azariah. We have cured Babylon; to wit, in the days of Enoch: Prusthel was not healed, in the days of the flood; Let her alone at the division of languages; and let us go every man to his own land, in the days of Abraham. For here Abraham's going forth is from Babel, that is, from among the Chaldeans. This is all that I have found, for Zoar is not to be found in our college library, and therefore I purpose to write to Mr. Pocock to look into it at Oxford to the same purpose.

My lord, I have dealt with Dr. Walton, as in a business that I am affected with. He showed the difficulty to be doubled by the Arabic following the Roman copy. I proposed to change the order of the Roman copy, retaining the text. To which he answered, upon consideration, that the inconvenience was incurred already, because many transpositions are passed in the Kings and Proverbs, so that it is too late to avoid it in Jeremy. I proposed to

print a twofold Greek, one to answer the Hebrew out of the Antwerp copy, another to answer the Arabic in a space below. But he stood so hard upon the aforesaid reasons, that I am afraid I shall not prevail.

As for Manasse Ben Israel, I had agreed with Dr. Walton, upon a day and hour to go to him. But meeting him occasionally the day before, he proposed to him, but could not learn from any thing that he knew, concerning any received number of marginal readings. And for the saying of Elias, he utterly slighted it, not acknowledging, or not discovering any thing he knew of it. Hereupon I thought it not fit for me, equally a stranger to him, to meet him in the same thing, till I have got some introduction to him, (for I hear he is to stay here a time) and then I shall remember your question of R. Judah, which I count desperate, unless Broughton had told us what he hath written, or that he is one of them that are recorded in the Talmud.

This is that which I have at present for answer to your grace's letter. And if there be any thing which you please to command me further, I shall be very glad to be employed in it. In the mean time, with my humble service, commending myself to your grace's prayers, I pray God to keep your grace in good health, and take leave to rest,

My Lord,

Your Grace's humble servant in Christ,

H. THORNDIKE.

Nov. 10. 1655.

LETTER CCCXXIX.

THE LEARNED J. DALLÆUS TO THE ARCHBISHOP OF ARMAGH.

A Monsieur Monsieur Usserius Archevesque d'Armagh.

Quam ante aliquot menses accepi eruditissimam de Septuaginta interpretibus disputationem tuam, reverendissime Usseri, postquam ex Calandrino nostro intellexi eam a te mihi destinatam ac dono missam fuisse; primum fateor, vehementer in Domino sum lætatus me apud eum virum, quem ob summam doctrinam et in omni literarum genere eruditionem cum eximia pietate atque probitate, et singulari candore conjunctam plurimum semper suspexi, in aliquo esse numero ac pretio. Nunc vero quod superest, quantas possum gratias pro tua illa bonitate ago, qui hominem peregrinum et ignotum tuo munere dignum esse existimaveris. Ac libellum aureum ego quidem et avidissime legi, et legam ut spero postea non semel, et servabo quoad vivam, habeboque inter literaria mea κειμήλια carissimum. Sed et gaudeo mihi hanc occasionem fuisse datam tui per epistolam affandi atque salutandi; a quo me hactenus pudor ut opinor justus ex mea tenuitatis conscientia scilicet ortus, deterruerat. Ac nisi hic me a limine tuo submovisset, erat profecto causa cur te adirem et grati animi sensum apud te profiterer. Noli enim putare, vir maxime, me nunc primum bonitati tuæ novissimo hoc dono fuisse obligatum. Jampridem sum in ære tuo sed alia ob nomina. Nam jam inde a primis adolescentiæ meæ annis fateor me plurimum in iis libris profecisse, quos tu velut ex inexhausto quodam eruditionis ac πολυμαθείας omnigenæ fonte multos et immortali quidem laude dignos in publicum bonum effudisti; ac etiamnum in hac senecta

effundis. Tua quæcumque nancisci potui, studiosissime collegi, eaque in manu et oculis fero. Ac id quidem ipsum jam neque uno loco loquuntur illæ nostræ qualescumque de——lucubratiunculæ, quas amicorum favore provocati edere ausi sumus: sed, et testabuntur in posterum, siqua ejusdem generis a nobis prodierint. Habeo enim quædam parata: quæ amici quidem protrudunt, sed nasutiores typographi fastidiunt. Ea si quando eruperint, nomen tuum et venerationem in te meam pluribus paginis præferent. Nunc hoc unum te rogo, senex reverendissime, ut tibi persuadeas neminem vivere, qui eximias tuas virtutes vel admiretur sanctius vel veneretur et diligat impensius; quive dominum Jesum ardentius precetur, ut tibi facilem et longam senectam largiatur, omnemque consolatoris Spiritus copiam affatim affundat. Vale.

Tuus ex animo,

J. DALLÆUS.

Dab. Lutetiæ Paris. A. D. 1656. d. Jan. 12.

APPENDIX;

CONTAINING

LETTERS WHICH WERE NOT DISCOVERED

UNTIL AFTER

THE PRECEDING SHEETS HAD BEEN PRINTED OFF.

APPENDIX,

&c. &c.

LETTER CCCXXX.

MR. JAMES USSHER TO DR. CHALLONER.

Salutem in Christo.

I WRIT unto you largely a good while since, by Mr. Malone, (who dwelleth by the Newgate,) being the first messenger that went from hence after the time that I received your letters. I signified unto you, how Mr. Dike would in no wise present himself before my lord of Canterbury, but otherwise if you could procure his liberty here, he offered willingly to come unto you. The like offer also was made unto me since by Mr. Alexander Cook; of whom I wrote unto you in my former letter. I wonder I hear nothing from you, that I may know how to proceed further in this business. If all did fail, I purposed to write to Mr. Eyre, who, if he might have any assurance of some competent means to maintain himself and his family (together with some hope of an addition of the Friday lecture in Christ's Church, whensoever Mr. Richardson should be willing to give it over) may possibly be persuaded to undertake the place. But for these

matters I expect your further direction: which I desire you to send me with all convenient speed. I look also to receive letters touching the election of your chancellor, which I mentioned heretofore both in your letters, and those also which I sent unto the provost by S. Wainewright. Mr. Lydyat is now at last persuaded to enter into the ministry, and hath settled himself in a charge nigh to Banbury. There goeth here current a very good opinion of the religious education of scholars in our college: God grant we may answer that which is conceived of us. I have sent you here enclosed Doctor Favour's letter touching the scholars of Halifax, for whom we dealt with Mr. Brigges. Mr. Brodleye, the minister mentioned therein, hath otherwise entreated me to help his sons to a careful tutor, by whom they may have as much furtherance in godliness as in learning. I could wish they were placed with Mr. Cotton, whom Mr. Provost dealt withal (when we were together at Cambridge) to come over about Michaelmas. I pray you, seeing at that time I cannot be there myself, let me cast that care upon you. The time of my coming is very uncertain. Sir James Simple persuaded me to deliver a copy of my book unto the king, before I printed it. His Majesty is but now come from the progress, and hitherto have I heard nothing of the business, which is a cause why my book is not as yet gone unto the press. Before it be finished, the time of the year will be far spent, and whether then I may enter into a consideration of abiding in Oxford for the winter season, I am yet uncertain. Pradus his great commentary upon Ezechiel is now to be had. There is but one of them in the Church-yard, containing three volumes in very large paper, with pictures. The price is six pounds. If the college will have it, or any of the books mentioned in my former letter, or any of those that are to come out this mart, let me have money sent me, and I will provide them. Commend me very heartily to Mrs. Challoner, Mrs. Ashley, your neighbours over the way, and all the rest of our friends. Tell Mr. Ware that I have received his letter, for which I give him great

thanks, and will return an answer as soon as I can get fit matter to write of. The Lord Almighty bless us, and direct our ways to his glory.

Your's in all Christian affection,

JAMES USSHER.

London, Sept. 10.
1612.

LETTER CCCXXXI.

MR. JAMES USSHER TO DR. CHALLONER.

Dear Sir,

It is but for fashion's sake that I do now write unto you, considering that Mr. Martin is able to make full report unto you of the state of all things here. Only touching my book, the matter thus standeth. My lord of Canterbury, our new chancellor, to whom I am very much bound in diverse respects, * * * * * book, and allowed it for the press; told me the larger it were the better it would be. He helped me also with certain manuscripts for that purpose, and wished me to lay down the words of the authors and registers at large; not caring what any man should say to the contrary. By this means I was drawn to review my work again, and cast it in a manner into a new mould, neither can I look that it shall come from the press before the end of the next month. So that it will be the beginning of spring before I can conveniently come unto you. I have written to my brother Hilton to take order for the supplying of my turns in Christ Church; he shall not trouble you except it be upon some great extremity, and at such a time I know you will not fail me. Mr. Martin was willing to take some books over for the college, and undertook to send money over for the same (wherein I know he shall have your assistance): whereupon I caused him to take up Pradus upon Ezekiel, whereof you formerly wrote, and those popish books which were hard to get, but only from Pursevaunts, mentioned partly by me, as I think, heretofore unto you. I would wish those English popish books

were kept more privately, as the books of discipline are, in a place by themselves: for it would be somewhat dangerous to have them remain in the public library, and being conveyed thence, they will not so easily be gotten again. I have sent you one of the maps of the great Bible, as you desired. The second tome of the Doway Old Testament is lately come over, and, they say also, an answer to Mr. White of the Church, but as yet I could meet with neither of them. The bishop of Ely upon the commandments, which Mr. Richardson would have sent over, is not printed; I will hearken after the written copy, and spend his money, if so his mind be, upon the transcribing of it. I have not yet written to Mr. Cooke, but upon the conference I had with him, I find him very inclinable to come into Ireland, and possibly he may see you this very winter. I pray you remember your promise of writing to me very shortly touching Mr. Dike, and remember my most hearty commendations to Mrs. Challoner, Mrs. Ashley, Phœbe, Peggy, and all the rest of our friends there.

Thus, wishing you the happiness your own heart desireth,

I rest your most loving Cousin,

And faithful Brother,

JAMES USSHER.

London, Nov. 11.
1612.

I wrote unto you before by Mr. Brodley's sons, whom I desired to be placed with Mr. Chappel, for him I meant, when (my mind wandering) I wrote Mr. Cotton.

LETTER CCCXXXII.

MR. JAMES USSHER TO THE REV. DR. CHALLONER.

Salutem in Christo.

Since I wrote unto you by Mr. Martin, I received from you another letter dated the 29th of October, wherein you signified unto me your desire of having Mr. Cooke over for St. Werburgh's. I writ unto him for his settling in the college, and moved him to a present resolution of going thither. He returned me answer, that at that present his wife was in childbed, which was one let to his sudden going over, and withal desired to know in particular what his employment should be in the college; for, if it pleased God, he would so go over, as that he might live and die there. To this I can make no answer until I hear further from you; but in the mean time I purpose to write unto him touching the charge of St. Werburgh's, which I take to be the fitter place of the two for him, his marriage considered: and by Easter, I make no doubt, but either he or Mr. Dike will be over with you for the discharging of that place. No news here of moment since Mr. Martin's departure, fit to be committed unto letter; but that on Saturday last Latham, alias Molyneux, one of the learnedest and insolentest of the popish priests here (for so I might easily discern by the conference which I had with him and his fellows at Newgate) was executed at Tyburn; and yesterday being Monday, the heavy funeral of the prince was solemnized. Good Mr. Dod, and Mr. Culverwell and myself spent that day together, in humbling ourselves before God. To him must we now lift up our hearts and our hands: for most

perilous times are feared, and vain is the help of man. I spake with Doctor Prideaux, rector now of Exeter college, touching his pupil, Mr. Holditche. He assured me that he had taken his degree as master of arts, and demeaned himself very well all the time of his abode in Oxford, save only that he could not keep himself within the compass of that allowance which his friends had allotted unto him, which was the original of his discontentedness.

Marnixius against Bellarmine is not here to be had. Pradus, Mercurius Gallobelgic, and the last mart, are sent over already. And so in haste, desiring to be remembered to Mrs. Challoner, Mrs. Ashley, and all the rest of our good friends there,

I rest, your dearest Cousin,

JAMES USSHER.

London, Dec. 8.
1612.

There is one Simmes, brother to Mrs. Chagre, who often calleth upon me, to know whether you have done any thing in some matter whereof he wrote unto you. I tell him I hear nothing at all touching him or any business of his.

LETTER CCCXXXIII.

DR. CHALLONER TO MR. JAMES USSHER.

Grace and Peace,

The packet of many and weighty letters which I sent you from my lord chancellor and myself by one Mr. Cubbridge, an honest man and faithful, I hope you have long ere this received. Now again my lord chancellor hath written by Mr. Ansloe to the bishop of Canterbury the submission which the provost have made to the orders the visitors appointed for him, a copy of which I send you here; he hath also written for the extent of the college revenues, to entertain so many scholars for the good of the country as it may do, which is the special thing we should labour for, and wherein I fear the company will be backward in the college. I send you and the bishop a draught of the project thereof; labour for it I pray you, for all our painful labours will have but little comfort without it.

Your presence, after the despatch of this business, is much desired here. Your stay is long, and therefore your traffic should prove of great and grateful advantage to this place, non nobis nati partem patria vendicat. Of rare books we look to have a mart by you. Mr. Tirrel hath sent me the first part of Purchase his Pilgrimage, in whom I find more reading than judgment; yet he saith, the second part, when it is printed, shall have a place in my study. The English chronicle, that Mr. Norton printed, I wish you brought. What other books there are besides, you are at the fountain head to see and taste; but that little one in the mart of Megal-

lanica, and the north west passage in Latin, I would desire you bring to me. Mr. Tirrell will pay for them, whose letters I will answer shortly, when Mr. Cutt's father do bring me his account and agreement for his money. All your friends here remember you, and wish you with them. In high Dublin, Jan. 17. 1612.

Your you know,

L. CHALLONER.

LETTER CCCXXXIV.

MR. EDWARD WARREN TO DR. JAMES USSHER.

Reverend Sir,

I had a full purpose, as you know, to have gone to Derry. It is now altered: and I will be bold to interrupt your better employment so long, as to acquaint you with the cause. When my journey thitherward had been first delayed, and then twice disappointed, to my great charges, and loss of so much time, I began to think those lets might be cast in my way as admonitions for me to look better what I went about. So I examined anew the nature and difference of the offices I was to undertake, and comparing with them mine own ends, ability, disposition, I took a full view of the doubts which I could not well see before, by reason that the civility and religion of the citizens of Derry, and unsought preferment in so corrupt a time, stood between me and them; and withal resolution to take that course which will not give indifferent hearing to the objections that are brought against itself.

The doubts were these: whether it were conscionable and just, that I should take on me to execute the bishop's jurisdiction (a business intricate and subject to manifold errors) having no knowledge in the faculty to which that place belongs: whether it were not a striving against nature and Providence, for one so given to quiet and retiredness as I am, to spend the greatest part of my time in hearing public causes, immodest many of them, and the best clamorous; whether it were not dangerous that being poor and in want, I might soon yield to the cor-

ruption of gifts (which kind of temptation that calling is exposed to) and so make shipwreck of a good conscience. Now where I was wont to lessen all these difficulties by persuading myself that I would not hold the place longer, but would discharge my hands of it after a while, and employ the rest of my time wholly in the ministry; I doubted since whether after a while I should be of the same mind that I am now of. "Quenquam posse putas mores narrare futuros." And indeed I feared the curse of Issachar[a], that finding the sweetness of gain, and the privilege of such a commanding place, I might bow my shoulders to bear, and be content to crouch between two burdens; for all might see and I could not deny it, that I undertook not the ministry and it both at once for conscience sake, but only that between them I might save means to live in good fashion; and this being the end why I entered into such a course, it is likely I should hold it on, for the same cause, till I thought myself sufficiently provided for, and when think you would that be? Nam si propter hoc tergiversaris ut circumspicias quantum feras tecum et quam magna pecunia instruas otium, nunquam exitum invenies; and it were just with God also to make an indirect course, once known to be indirect, the punishment of itself, in denying him grace to seek his kingdom at all, that would not seek it in the first place. These doubts broke my resolution as concerning the official's place.

The prebendary I let go for these reasons; 1st, because I knew not whether my lord of Derry would be willing to divide it from the other, and not rather bestow them both upon some one that might have sufficient maintenance. And 2ly, if he would, I must be put to this choice, either to live upon it, which I suppose would be most uncomfortable among so rough neighbours; or else, living in Derry, ride thither every sabbath, which were exceeding troublesome, being eight miles distant from the city; beside that the lawfulness of so much travel

[a] Gen. chap. 49. ver. 14, 15.

on the sabbath is also questionable; for as for that profitable distinction of per se vel per alium in discharging the cure of souls, though it and the money that comes with it make a shift between them to stop the mouths of most consciences for a while, yet whether God will be satisfied in the end with that sophistry or no, I had rather hope well for the good I wish others, than make trial of it myself. Hereupon I concluded to forego all.

And the sum of all this I wrote to Dr. Richardson, whose answer notwithstanding is, "that he knows not well what to say to this unexpected alteration" in me; which indeed was the cause of my boldness with you at this time, for I had meant otherwise to spare you. Now whether you think I did ill in altering my purpose, and breaking promise upon these considerations, or whether, as I think, my fault was in the unadvised making of the promise at the first, I desire to know at your coming hither (which I understand will be shortly;) and in the mean time my request is, that if you think I have not done amiss in it, you will be at the pains to acquaint Mr. Provost with it, that I may know at your coming how he stands to me both in judgment and affection. I desire he should be satisfied, for I am beholding much to him. As for myself, I stand now like materia prima, indifferent to all forms, and possessed of none; and so I mean to remain till your coming; though without any suit of mine the dean and chapter here have confirmed this place to me, for so long as I please. So I commend you and your studies to the blessing of Almighty God.

EDWARD WARREN.

Kilkenny, Feb. 24.
1615.

LETTER CCCXXXV.

MR. EDWARD WARREN TO DR. JAMES USSHER.

Sir,

In discourse with one here, a papist, among other passages we fell into speech of the credit to be given to late writers in their allegations of testimonies out of ancient authors. Where as a singular falsification he named that, that Scotus should determine against transubstantiation. I remembering that I had seen the same in your book[a], promised to make it good, that Scotus had so determined, telling him I had also read that allegation in one whose fidelity I durst presume so far on, as to make that promise. He urged me to it earnestly, protesting he would much of it if it were so. Now methinks by your setting of it down (for I came to sight of one of your books since, and considered it better than I had done before) that the book is not now extant among Scotus' works. For so I take those words, "in synodo Vercellensi damnatus est," to signify an utter suppression of that tractate; and your quotations in the margin to be for testimony that he had written such a book, and that it was suppressed for the cause there specified. If it be extant, I would entreat you to direct Mr. Taylor to the words in Scotus, which are most pregnant, that he may write them out and send them to me; if not, to the places in those authors, which testify that there was such a

[a] De success. cap. 2. op. tom. 2. pag. 55.

thing. I am bold thus to trouble you, though I know, at this time especially, your leisure is but small. So I commit you to the tuition of Almighty God.

Your's,

EDWARD WARREN.

Kilkenny, April 20.
1615.

LETTER CCCXXXVI.

SIR WILLIAM TEMPLE TO DR. JAMES USSHER.

Sir,

I DELIVERED your letters myself at Battersey, where they were very kindly received by them both, and with many good wishes unto you. But our new designed deputy was in haste for London, so as I could have no other discourse with him, than such as was spent in compliments. I find him very lovingly affected to you and to myself also. He told me that the archbishop of York, who yet is living as Bishop Neale also, recommended you unto him as having heard much good of you.

Touching our college business. I have only presented my humble duty to his grace, with whom I found my lord of Pembroke and Mr. Secretary Winwood, who also both of them vouchsafed to salute me in kind manner, as having known me heretofore. I cannot understand but that his grace hath a better opinion of me than is conceived; you shall hear more in my next. I am to attend him again to-morrow. My lord primate hath been with him, but there will be no proceeding held in our cause till I be heard. I rest upon the Lord Jesus, who hath ever been a gracious God to me. As he formed, so he ordereth the hearts of princes and other magistrates.

The arraignment of the lady and the lord was performed, on her upon Friday last, on him upon the day following. She by a ready confession of her guiltiness shortened the trial, and disappointed the ripping up of much foul and odious matter. He stood upon apologies, and his pretended innocency. He was charged only with that bar-

barous fact of poisoning, and received sentence of death for that. But he might have been charged with practising sorcery for obtaining his suits; with plotting the death of some privy counsellors; with calculating the king's years; with an intended destruction of the king's progeny; with divulging the king's secrets; with receiving pensions from foreign princes. What will become of that lord and lady is uncertain. The opinions of men do vary. Some fear they will not be executed, some hope they shall; the wiser sort suspend their opinions and wish the execution of justice. Sir Thomas Munson's arraignment is put off till Monday next, as some say; till the Friday after as others affirm. Thus, with my very kind commendations to Mrs. Ussher, and to each of our fellows, M. Martin excepted, I leave you to the Lord Jesus. From M. Moore's in Soper-lane.

Your true and constant Friend,

W. TEMPLE.

May 30. 1616.

I pray let me be remembered in the best and kindest sort to Sir William Ussher.

LETTER CCCXXXVII.

MR. J. HEARTWELL TO DR. JAMES USSHER.

Rev. and my loving Friend,

Had not your extraordinary meek and mild carriage, and your special love to me at your being here so enthralled me ever to remain your's * * * * nothing save death could draw me from you. I could easily have been persuaded to have spared divers letters which I have sent unto you, but especially this, since I wrote so late unto you by Mr. Bradish, having as yet received no letter from you. But when I consider of your cares and labours, your wisdom best knowing what is fit for you do: with your other excuses and promises, and what help I have by God's grace had by your ministry (through your latest hearer and unworthiest) I remain constant; that whatsoever you shall do in this or any other kind to me, it shall never move me. In which resolution I have ever construed all your excuses to the best, not only to myself but also to others. So that now I have left caring, and endeavoured to my power to lay it where it is commanded to be cast. Only now, I have one request for all the rest, which is so great, that I think I shall never much joy in any thing here until I have some hope from you to have it granted; which is, that you would send me some good news about what time you hope to be in England. And I will not fail, God willing, if I be allowed, to meet you at Westchester, where I left you, with a horse to bring you to London. For there is a dear friend of mine, whom now it hath pleased God to make Mr. Dod a means to bring from Satan's most horrible

delusions a little, so that we are in good hope at length all will be well; who hath so great a desire to hear you upon my report which is unspeakable, that I am persuaded God hath a work yet further to work upon her and settle her by your means, to find the way to Christ; for her reach and apprehension being deep, she complains she can find none who worketh upon her affections; and indeed it is true. I know her cure will never be sound until she hear powerful preaching; for as yet she never heard any, I am sure not since her late sorrows, nor I know not where she shall, save Mr. Rogers of Dodam, whom to have or to hear, for divers reasons, it is impossible for ought I know; the gentlewoman being of so close a silent disposition, and not to be drawn where these men are. The drift I aim at is, that whensoever half an errand is tendered unto you to come over here, you would make it an whole errand so soon as may be; though you stay here never so short a time, that we may see your face here once again. And for your charges here, if you will be ruled by your friends, I know it shall not exceed or be great. It may be you will object your manifold occasions and lets. To these I would answer, why should you tie yourself to so much toil without some ease in so many years? as you have been there now since you were here. But why reason I thus? I know that the allseeing governing Providence which sent you hither last, will so order things to come, that ere it be long we shall see you again, wherefore to His godly wisdom I remit all. As concerning those * * * * of yours, which you are so loath should see the press, would one would do you of purpose a shrewd turn as may be. Before I answer you I must lay divers conclusions; I am sure you tender the good of many poor souls, who are ignorant of Christ, therefore to stop that help which might further their peace, I see not how it can be answered, since both Mr. Smith of Cla. Mr. Culvernell and diverse godly preachers affirm them, even as they are, as to be worthy or more of the press than any which now are in print. 2. That that which hath already passed in many copies, now being in I know

not how many hands, it seems impossible but that some one or other will, on a sudden, trust them to the press, though without your name. 3. That, those things duly considered, I would think it very expedient that you would receive a copy yourself of them, correcting it so that it might pass the press before any other copies can, lest, they coming forth otherwise, you be forced too late to put your hand to mend them. For so Mr. Dodd was used in his book of the commandments, to his great grief at first, but afterwards he says he was forced to help the copy; and since it hath borne twelve impressions to the great good of the Church; which copy of them if you will promise to peruse and send back again, I will send unto you and cause print it, either with or without your name; this I write for prevention of others, because there are so many copies of them abroad that it is impossible they should escape long, do what we all can. Therefore advise seriously what you will do, for no creature as yet hath ever read them, but with one voice they all cry out to the press, to the press with them; affirming, that now as they are read, they have more life, than the more short are preached. Thus much for advice. But for my part, I promise you during your life and by my procurement, without your leave, directly or indirectly, I will have no hand in the business. Now I haste to end. Here there are few news; what will be done with these great condemned prisoners as yet we are ignorant; most voices say they shall have a lease of their lives. There was a great business of case betwixt the chancery and common law, which the king this last Thursday in an elegant wise speech hath reconciled. The king, queen, and prince, God be praised, be well. There is peace in France, and some burring news of a marriage with France or Spain. Doctor Burges hath again got leave to preach, and there is good hope he shall leave to preach at Gray's Inn. My lady Shedmore within this fortnight is to be married to one Lee, a gentleman of Staffordshire, brother unto Sir Francis Darcy's lady. All that household are well, so are your friends in Holburne. Mr. Tenyle,

Mr. and Mrs. Moore, Mr. Dod, old Mr. Pike, and Mr. Culvernell, and Dr. Burges are all well. We dined this d * * * * ight at Mr. Moore's house. About Michaelmas shall be the prince's creation. I had many things else to say, but I will reserve the next until some other occasion; I wish it were your own coming. Remaining now and ever,

Your's ever much bound in the best bonds,

J. HEARTWELL.

London, this 22d. of
June, 1616.

LETTER CCCXXXVIII.

SIR W. TEMPLE TO DR. JAMES USSHER.

Sir,

I presume I should have heard from you ere this, if your business would have permitted. I have not failed to write to you as often as opportunity hath been presented. How you do there for the college I shall he glad to understand. How it will succeed with the college here, you shall be advertised hereafter. There have been many informations, some in general against us all, and some in particular against myself. Mr. Martin hath preferred many articles against me to my lord of Canterbury, but his grace makes little account of them, and myself much less; knowing them to proceed of spleen and humour, and of a treacherous heart to the college. Sir Oliver Lambert hath seconded Mr. Martin in slanderous suggestions delivered by him in public at his grace's table against me, but they found not the favourable acceptance he expected, as being a man better known than beloved. I make no question but both these informers concurred upon a plot for my remove. You cannot forget Mr. Pillin's design wherein D. Richardson was an instrument. You know Pillin's ambition, and his inveterate malice to me. He aims at the provostship upon my remove. Sir Oliver, his worthy patron, labours for him, and upon a plot betwixt them hath endeavoured to bring me out of favour with my lord of Canterbury, and hath recommended Pillin for a man most worthy and sufficient for the government of that college and would draw some great men to join with him in recommendation of Pillin.

Thus you see how I am proceeded with. But there is a God in heaven who hath power to frustrate the designs of my adversaries, and who, I hope, hath undertaken my protection as he did in my former great troubles. My adversaries will find it a matter of greater difficulty than they suppose to displace me. If I be forced thereto, as I trust I shall not, I will then claim the privilege of a subject, namely, trial by a legal and judicial course. I will join issue with them in any point of their accusations. If they can convince me of inconformity to the Church, of incapacity for the place, or of any such misgovernment as deserveth a motion, let the law proceed, I will rest satisfied, and acknowledge the Lord to be just in all his courses.

The point that offends my lord of Canterbury, which makes him incensed against me is not either Mr. Martin's various informations, or the other gentleman's idle suggestions; for I assure myself, his grace doth contemn both the one and the other. And all that hear of their proceeding against me do wish they had more honesty and discretion. That which displeaseth his grace is my resolute standing upon the maintenance of our privileges. My not yielding herein to the acceptance of such statutes as shall be imposed on us, hath wrought an intent to draw me before the lords of the council; and this is it that I have these ten days attended, and do yet daily attend. What will be the issue the Lord of lords knoweth. My cause, if I be not deceived, is just and honest, and therefore not to be betrayed by me. Remember me in your prayers, and beg for me a supply of wisdom and courage, and that the success may be of comfort to me, and of good to that society.

My lord Cooke is in his declination. He is suspended from his counsellorship, and from his judicial circuit. The ground of the former is thought to be the discovery of something, which a counsellor of state should have concealed according to his oath. The pretext for the latter is judged to be some miscarriage of himself at the assizes in lent last, upon the receipt of a commandment

and direction from his Majesty, but of this subject more hereafter.

Matters in France, as it is by some reported, proceed not in a good train. The duke of Hamilton, and some other of the nobility being at Paris, were like to have been surprised in Paris, whither they repaired upon the confidence of all good meaning. Having discovered the plot that was against them they presently fled. It is said they are now in arms, and the prince of Condy also, who, notwithstanding all kind invitation appeared not at Paris.

The lord Hayes is not yet departed for France. The speech is, that he hath instructions to treat about the prince's alliance and marriage with a daughter of France, and that he is to go unto Heidelberge.

I am weary of writing, and therefore do cease, beseeching the Lord Jesus to multiply his excellent mercies upon you. Commend me in all kind sort to Mrs. Ussher, and to Sir William Ussher. Soper Lane, July 6. 1616.

Your true and constant Friend,

W. TEMPLE.

I pray impart with my wife what I have here written, and yield her the best comfort you can. If you hear ought of me, or of our college business, that is either of prejudice or discomfort, be not hasty to give credit thereto till you receive some advertisement from me.

Mr. Culvernell remembers himself very kindly to you.

LETTER CCCXXXIX.

MR. J. HEARTWELL TO DR. JAMES USSHER.

Rev. and my loving Friend,

I of late did speak with Francis Burnett, by whom I understood of your just excuse from writing so long. Surely, whatsoever my desire be, I should be very unreasonable to press you in any thing beyond your good leisure; though I think it is not possible but you should at one time or other have leisure to write to your friends who so much desire it. It is not long since I heard my lady Skidmore with Mr. Moore wonder they had not heard from you an answer of somewhat they sent unto you to know of. But what shall I say? none but yourself knoweth the multitude of your occasions. I hope I shall at length prevail, for resolution of those questions to my very good friend Mrs. John Drake; by those objections I sent you, as ex pede Herculis you may judge of the measure of her disease. For the present, though a little better, yet she continueth in her mind troubled and tossed, but chiefly how to lay hold of Christ and make him her own. Of all my cares, it is one of the principal to procure her peace; therefore it maketh me send every where for help unto her, as also unto you, to know if there be any hope shortly to see you upon any occasion in England. Now your date of three years be almost expired; unless a wife alter the state of the question. But this and all other things I leave unto God's direction to bring to pass as he will. At this time I had no news, or new matter to acquaint you with, only having this good sure occasion of a kinsman and a kinswoman of the gentle-

women, I was easily induced to continue the manifestation of my love unto you by this so frequent help of writing; because I strive to observe this one rule never to strive with a friend unless it be to overcome him in love, if it be possible. Here is no certain news as yet from France. It is thought they will proceed in war, for the queen will draw to no composition. Low-country matters sleep, and the king is now upon the delivering up the cautionary towns of Brill and Flushing to the States, so receiving back the money lent. Here we have no news of Parliament, all the Boiall race are well. Next spring we look the prince shall be created. Of arraignments you hear no news; many voices run; the most affirm she shall have a pardon, as they think. The earl remaineth confident of his innocency, and to clear himself, if he could obtain a trial. Thus, whilst they thus work on both hands, the rest sleeping in security, the common enemy taketh advantage against all. But that God who in times past showed himself mighty on his Church's side, will not, I hope, thus leave us, but will show himself to be the strong God of our salvation. If you have not written as yet to me, I entreat you delay no time. All your other friends here are well in general; and Mr. Dod, Mr. and Mrs. Moore remember themselves kindly unto you, and so do I by those four little books signify unto you that there is no friend of mine that I wish better to than yourself. They are of wrath of God, but aim at peace. If you think them worth the giving away you may bestow them upon whom you will. Thus beseeching God to add every day more and more unto you a plentiful measure of the riches of his true saving graces to enrich your soul unto immortality, I ever and ever rest,

Your true and loving Friend,

J. HEARTWELL.

London, this 12th of
March 1616-7.

I have a further great suit unto you, that you think

seriously of that Gall. chap. II. ver. 20. and write out these sermons. Though you use not to write any of your notes; yet since the party my friend is very desirous to be satisfied of these two points, both of Christ's living in us, and of the life of faith, I beseech you take occasion upon mature deliberation to preach upon this wise; and in any case take such order, that both you take your own notes, and that the sermons be taken down from your mouth. I think in two sermons you may finish this verse. The occasion is earnest why I thus press so much, which I hope you will not refuse, whilst any charges of writing out shall be, Mr. Bradish will pay. No more, but give this gentlewoman bearer good counsel, I pray you, and help to win her unto Christ.

LETTER CCCXL.

MR. EDWARD WARREN TO THE BISHOP OF MEATH.

Reverend Sir,

My duty remembered. I fell into a discourse of late with a magisterial divine, about the knowledge which Christ had as man: whether his habitual knowledge were of the same extent and degree at the first moment of his birth that it was afterward, the increase of knowledge, Luke, chap. II. being to be understood only of that which was experimental; or that even habitual knowledge grew by degrees in him as in other men. Upon occasion hereof we fell also into another difference, whether the knowledge that Adam had actually in his creation were as great as the nature of man was capable of. Your resolution of both these I desire to know, being myself so utterly destitute, that I cannot come to the sight of any book that once toucheth upon either of them: and I shall remain ever thankful, and

At your service,

EDWARD WARREN.

Kilkenny,
May 5. 1617.

I have read Moulin's discourse of Purgatory, and sent it you back by this bearer. The rest of your books, and your map I will send you shortly, together with that of the library.

LETTER CCCXLI.

MR. EDWARD WARREN TO THE BISHOP OF MEATH.

Reverend Sir,

I thank you for so great pains taken at my request. I guess by the manner of your writing, that you thought it was one of our antipodes whom I conferred withal: but the man was indeed Mr. Getting; who after a hot contention with me, at length would needs appeal to the college, and by name to you: yet fell off again afterwards; and what he could not by reason would needs fasten on me by his own authority, concluding peremptorily, upon his word, that the place, Luc. II. ult. is by all the Fathers, and generally by our own best divines, understood of Christ's experimental (or, as you call it, particular) knowledge only; which, though I refused utterly to subscribe to, and at the present held my own opinion as resolutely as he did his, yet remembering myself afterwards, that all the knowledge I had of the question was no more than your lectures of it in the chapel made at one impression, I thought I might be mistaken; and therefore (being destitute of books for the purpose) made bold to require your resolution, thereon to build mine own securely. I have seen here a large, and in my conceit a good, commentary on the Pentateuch, written by one Cornelius Cornelii a lapide, a Jesuit, professor of Scriptures in Doway, set out the last year, and it is all the news I saw. But this also I heard (which came from themselves, and was reported from them by the best in this town) that mass was said in Kilkenny very lately by

one, to an assembly of women (and one boy, that by chance fell in among them, by whom also the matter was discovered), that when it was ended transformed himself into the likeness of a he goat, with some other unmannerly pranks, which I had rather he should do, than I relate. Your map I have here sent you by this bearer; which I was loath to send, lest for want of convenient carrying it might be hurt by the way, but more loath to detain it longer, lest haply you might have occasion to use it in the mean time. So, with my hearty prayers for you, I rest,

Your's at command,

EDWARD WARREN.

Kilkenny, June 11.
1617.

LETTER CCCXLII.

MR. ROBERT RAM TO DR. JAMES USSHER.

Rev. Sir,

Having now despatched my business, my purpose is very speedily to return for Ireland; but because my purpose depends upon my friends' pleasures, I cannot, with their good liking, as yet depart from them, and therefore must entreat your favour in my absence; that is, in willing forbearance of my not presence. I delivered your letter to Mr. Gattaker, and have here enclosed returned his answer. For your letter to Dr. James, I could not deliver it with mine own hands, but meeting with the chief bedell of Oxford in Essex, I requested him to deliver it, which he promised faithfully to perform, and to procure his answer. Mr. Eyers promiseth to send you the best testimonies from antiquity that hath, de ratione et origine punctorum; I found him very busy in the suit of law about a parsonage near Colchester, two patrons laying claim to the right of presenting, but Mr. Eyers hath within this three days received the overthrow. Both my father and myself have taken great pains to search for that note concerning him that refused to vail bonnet at the elevation of the Host, but we cannot possibly find it, and we fear that some careless body hath torn it out, it being the last leaf of the book, and the book without a cover. I was at Cambridge commencement, where I saw our archbishop of Spalato, who in my conceit much resembleth Dr. Donn, but

that Dr. Donn is not so fat as he; he was very solemnly and royally entertained, with many set speeches and orations. Thus, in haste I humbly rest,

Your worship's to be commanded,

ROBERT RAM.

Colchester, this 16th July,
1617.

LETTER CCCXLIII.

REV. R. CUDWORTH TO DR. JAMES USSHER.

Mr. Dr. Ussher,

I have long desired to hear from you; and now having so good occasion, I could not but salute you by these few lines, to acquaint you with mine estate, and other occurrences, and to entreat the like from you again. I am beneficed at Auber, in Somerset, where Sir John Davys, the king's attorney for Ireland, is lord of the town, but not patron of the parsonage. This poor man (bearer hereof) is his tenant. I have been here seven years and better, and God hath given me three children, two sons and a daughter. The air is very bad, especially in the spring, so that I have been often in danger of death, by reason of agues, &c., which makes me desirous to remove (I care not how soon) if I might have a good calling to another place. A general collection is made for the king's college at Chelsea, in these west parts, and so through England and Wales; so that there is good hope it will go forward, having long stood at a stay, to the shame of the whole state and land, whilst the Jesuits have erected four or five. I should desire no greater earthly blessing than to live in that or such like society, where I might have the continual company of learned men, to confer together about controversies and antiquities, and if I might have your good company either there or elsewhere, I should think myself happy. For I am seated in a barren place, where my neighbour ministers either want skill and cannot, or have some skill and will not, confer together about matters of

learning. If they chance to be questioned they think they are posed. I have therefore, by myself, in private, begun a long work, The cases of Conscience, in the three societies, of family, church, and commonwealth. I begin with that of economy, where the perplexed questions concerning marriage, contracts, divorce, &c. are to be discussed; I have almost finished these few cases, which I purpose to set out as an essay or specimen of the whole. I could wish you had the sight and censure of them before they came forth; for I stick, and am at a stand in some things, wherein I desire better resolution. I would gladly hear of your dispute, between yourself and Stonyhurst, touching Antichrist, wherein I could wish you had a view of Dr. Downam's book (now my lord of Derry) which he hath writ in Latin of the same argument, but is not yet published, though very much expected and desired; as also in what forwardness the second part of your book of the Succession of the Church from Wicliff to Luther, is. I wonder that Gretser is silent all this while, who of all men should answer it, if he had the heart. All our professors in the universities are young men, some of them after me; Dr. Prideaux, Dr. of the chair in Oxford, who is much commended; Dr. Davenant, Margaret reader in Cambridge, who is commended as much or more for his acumen and perspicuity; Dr. Collins, provost of the King's college, is lately chosen regius professor in Dr. Richardson's room; if he had as sound a judgment, as he hath a voluble tongue, he would pass through all. Mr. Eyers is preacher at Colchester, and there married; I never heard from him since my coming from Cambridge but once, but I hear he doth well. I meet sometimes with Mr. Gilbert Purdon, who hath a prebend in the church of St. Patrick, he dwelleth within six or seven miles of me, and is much troubled in mind about the point of justification, as not resolved which to hold; for he hath had some conference, and received letters and other writings from Mr. Wotton, late preacher by the Tower hill in London, who teaches strange doctrines in this kind, denying all imputation of Christ's

righteousness as resolutely as the papists. The truth is, his opinion holden in such sort, as he holds and maintains it, differs little from heresy. I have had some a do with the good old man to settle his judgment in the contrary, who seemeth now to be well satisfied.

I pray you, Sir, I may hear of the state of the Church in Ireland, and what else you think fit to write: and in particular in what credit and account Sir John Davys is with you, how employed and seated, and how long he is like there to continue. I have given this bearer charge not to return without an answer from you, which I greatly desire, if your occasion be not very extraordinary. And thus commending my love unto you, and yourself with your wife, &c. to the gracious goodness of God, I rest,

Your assured Christian Friend,

R. CUDWORTH.

Jan. 17. 1617.

LETTER CCCXLIV.

MR. FRANCIS BLEWETH TO DR. JAMES USSHER.

Mr. Dr. Ussher,

The assurance of God's truth, and the comfort that it bringeth being far to be preferred before the honours of men, and those admired riches which the world can afford, it maketh me sometimes to desire your company and hear your voice, which next unto books during my abode in Ireland, was the cause of my change and turn in religion. Believe me this is one of the greatest motives, whensoever it may happen, that should cause me again to spend some time in those parts, your acquaintance and resolution of your knowledge and experience, in those principal matters, through earnest and long research of the way of true belief. God grant that in all sincerity, through the whole course of my life (far before the care of all other commodities for fear of inconveniences) this be my greatest desire, my principal endeavour, my study! for this I pray, and refer all honest practice. This being my mind, and also persuaded of sundry usurpation of that see of Rome, whereby it seemeth chiefly to exalt itself, and enthral poor souls in servile obedience to observation of sundry her decrees, the particulars not warranted in God's word; if, I say, with this willing submission to a more certain guide than this my own frail understanding I should fail, appealing to the mercy seat of our dear Saviour, the main ground work, the middle and period infallible, unto whom all aim; howsoever in many sundry circumstances poor man may fail and deceive himself and be deceived, yet his good-

ness and wisdom (unto whom all things are best known) will supply all wants to the hope of those that most rely on him. I pray remember in love to my cousin Ben. Culme, unto whom I defer to write until the coming of my lord's brother, Sir Edward Chichester. I understand that there is in your college one Hurlies son of Tiverton, a neighbour town unto me; if my request could procure any increase of your favour towards him, I would desire it. I should be most glad by his means unto his father, who knows me, to receive one short letter from you,

Who do desire to continue

Your ever loving Friend,

FRANCIS BLEWETH.

From Holcome, the place of my ordinary abode, near Tiverton, in Devonshire, this 20. of March, 1617.

LETTER CCCXLV.

RIGHT REV. THOMAS MORTON, BISHOP OF CHESTER, TO DR. JAMES USSHER.

Salutem in Christo Jesu.

Mr. Doctor Ussher,

I THANK you heartily for your care in the behalf of the lady Hambleton, and for your pains in writing large letters unto me concerning your exceeding pains in manifold employments, which I may call the labours of Hercules, amongst which you come ad Augæi stabulum expurgandum, for so I interpret your diligent search of antiquities ecclesiastical, for the trial of such points as are controverted between us and the Romanists. When you come ad emendationem emendationis I doubt not but you will be very circumspect, for you know that to correct Scaliger is tangere pupillam oculi literaturæ humanioris. Your defence of the perfection of holy Scripture cannot but bring operæ pretium with it; how much more acceptable will your labour be, concerning the point of doctrine necessary for the establishing of a true Church, in the essential points of faith, whereby the Church is not to be described but defined, wherein I suppose you must lay down for the ground of your treatise paucitatem credendorum, which in the apostles times was called ἀναλογία της πίστεως, and interpreted afterwards by some to be that which we call the apostles' creed. I know you cannot perform any thing in this or in any other question, which will not be exact and singular, so that you cannot need my help. Notwithstanding, if there be any thing in me that may give further-

ance unto so holy an endeavour, you may certainly command me, for I am debtor unto you upon like occasions. You have in your college a young man of mine own name, who is ready to commence bachelor of arts, and of whom I hear good commendations. I pray you let me be beholden unto you in him for his best encouragement, for I know his friends to be very honest and religious. Thus desiring that we may continue our commerce of letters, I cease to trouble you any further at this time, and pray our Lord Jesus to preserve us to the glory of his saving grace.

Your loving Friend,

THO. CESTR.

Chester, 20. Aprilis.
1618.

LETTER CCCXLVI.

THE ARCHBISHOP OF ARMAGH TO DR. JAMES USSHER.

Salutem in Christo.

I have spent this afternoon in conference with the lady Hamilton, and when she found herself urged, her desire was that she might bring a man unto me upon my word to clear the points that she could not; I consented to her desire as much as lay in me, but would not enter into a business of that nature without my lord deputy's allowance.

Her mother hopes well of her return to us, wherein I pray God to guide her with his blessed spirit. She doth free my neighbour the baron of Louth from the imputation which I charged him withal, that she was perverted in his house. And, as I conceive, that will fall upon Sir George Hamilton. If I hear more of her champion you shall hear from me, for I would have you partaker with me. In the mean time I commend you to God, and rest,

Your very loving friend,

ARMAGH.

Tredagh, last of June.
1618.

LETTER CCCXLVII.

MR. J. HEARTWELL TO DR. JAMES USSHER.

Rev. and my loving Friend,

Your letter dated the 7. of March I received this 9. of July. Wherein I perceived you deal with me as for the most part God doth with his children, to send them unexpected favours, not when they desire, but when he sees a fit time, after they have often begged and entreated, waited long, but chiefly when they have in a manner past hope of obtaining. Therefore as that way mercy, favour, and kingdom (whereunto your letter leadeth) is never too late, yea, worth all our waiting; so am I very well pleased at last to have obtained my request, for the which I thank you, though I had waited much longer for the same. Yet must you not imagine that ever I conceived any displeasure against you; only a story of the Old Testament hath taught me now and then to set my friend's corn on fire, to have some of their acquaintance, which I put in practice to you, only so far as that you might do as you would be done unto, seeing you are so well able; wherefore I must assure you there needs no forgiveness where there was neither fault committed nor offence taken, save so far as might, like a whetstone, sharpen you to write; for the sight of your letter did even by the first sight of the superscription delay, and suddenly disperse whatever thoughts I had any way conceived; but whatever I thought, you may still assure yourself, that it is impossible for me to think of you but with the highest reverence. But now it is time to give you thanks for your pains therein; one thing only grieved

me, that the paper was not longer; for the rest I am well satisfied, hoping that though now your paper prevented you, yet you will supply that which you excuse at some other time. I was in this so much the more earnest with you, because like a bee, in some sort, I am gathering a little honey for the fourth impression and enlarging of that little book you spoke of; the good success whereof, praised be God, encourages me for an enlargement, dividing the same in chapters; before which I would be glad you would write to me what special things you see therein worthy the amendment, and where, which I should take as a special favour. Concerning your notes I have, I am careful enough of them, for I never mean to wrong any man in that kind, though I have been much solicited both for your's and Dr. Burges's. As concerning that sermon you speak of, printed at Oxford, I never heard of any such matter, for if it had been I would have sent you one ere this; but if I hear, after inquiry, of any such matter, God willing, you shall know. Mr. Dod hath been sick even unto death, but now, praised be God, is well again. The affairs of the Church here are much after one style; the better sort of preachers, some stand and are hid or winked at, and some go down the wind. In the Church of Scotland now the four articles are much urged; private baptism, kneeling at communion, the holidays to be kept, and confirmation; hitherto no policy can so order matters but there is still a nolumus; yet there is another assembly to be this August again, where the bishops hope to prevail; the points were disputed, but to no credit to their side. The beast rages now, for you have heard of late how there had almost been a massacre at Venice by wonderful providence discovered. Another was intended at Prague, with no less ill success; and for that, we hear for certain, the Jesuits are banished out of Bohemia on the pain of death or confiscate, and never to return. The Venetians hope to find the pope's finger on their intended ruin, which is thought in a little time will be a cause of their revolt. The countess of Shrewsbury hath been of late censured in the starchamber, for a child which she

said the Lady Arbella bore, but she would not tell what is become of the child, saying she had vowed the contrary; for which she is again imprisoned and fined in twenty thousand pounds. Fame goeth that of late there hath been a jar betwixt the Prince and the great minion Buckingham, which is thought will hardly be healed in haste again. Businesses are not like to go well; there is some speech of the lady Elizabeth and her young sons coming hither, but no certainty. Your judgment which you sent to Mr. Culvernell in a letter of your opinion concerning universal grace, with your medium of the business; there are now many copies of it scattered abroad, and it is much divulged, by some liked, and by some not, who think that the interest which any hath in the abundant satisfaction of Christ, who are not elected before all beginning, is so small that hoc aliquid is nihil. Divers who much reverence you, and know your sober carriage in the letter, think that, you expounding your own meaning, the universalists would get little by you, who now are glad that, as they conceive of it, you draw a little towards them. Mr. Culvernell hath given unto our countryman, Mr. Forbes, a copy of your letter, under the name of the judgment of a reverend man in that point, who hath promised to write an answer to it, and his judgment in the point at his return to Middleburg, he is a quick acute scholar, and hath much canvassed that point. In that conclusion of Aquinas, which in show is current sound, he says, somewhat there is not considered which might further clear the point. But you must take no notice that I say any thing unto you. When Mr. Forbes' letter comes over, then no question Mr. Culvernell will straight send you a copy, and then you may use your discretion. Your other friends here are all well as I think, save Mr. Moore, who hath been ill a great while, and is still. They wonder they cannot hear from you; so what shall I say? I was now in great haste going out of town for a long time, wherefore I wrote to you before I went. But you may see I answer you not in the best things; for whilst you fill your sides with ambrosia and nectar, rain-

ing down heavenly manna therein, I am glad for barrenness to patch up any thing in post to you again. I could think of nothing else on a sudden. Therefore, still entreating your prayers, and much wishing your presence, much happiness may still attend you; that out of your belly may flow rivers of the water of life to water the Lord's garden; and long may you flourish as a palm tree and a cedar in the courts of our God, until filled with your reward he give you to drink out of the rivers of his pleasures.

Your ever much and ever bound,

J. HEARTWELL.

London, July 9.
1618.

I entreat I may be remembered to Mr. Temple and Mr. Bradish; tell him his sister and all are well. Be not so brief in relating news.

LETTER CCCXLVIII.

SIR HENRY BOURGCHIER TO DR. JAMES USSHER.

Worthy Sir,

Although I presume that my late retired country * * * * remote from all opportunity of messengers, might sufficiently excuse my long silence, yet I could pretend another reason, which prevailed * * * * which was my great desire and hope of seeing and enjoying you * * * * * kingdom to which I have been so long a stranger. I have spent this half year past with my honourable good lord the earl of Bucks, from whence some private occasions of my own and his lordship's, have drawn me to London, where my stay will not be long: but wheresoever I shall be I shall think myself very happy if I may be honoured with some lines of yours; which shall not be more acceptable to any man living, than myself. I doubt not but you receive daily many * * * * and advertisements, concerning the negotiation for the Spanish marriage, which seems now to be seriously desired on our parts, and to that end nothing is omitted that may give that side countenance. I am told that there is a proclamation in printing to prohibit all ministers and preachers of the word to speak any thing either in pulpit or other places, that might alienate the people's affections from the pretended match. Fa. Baldwin, the Jesuit, is enlarged, and in the house of the Spanish ambassador, who hath taken his leave, and is departing homewards. There is likewise liberty given to all Romish priests lying in prisons about London, to depart in the ambassador's train. The late declaration, in allowance of May games and morris

games, I doubt not but you have seen; my censure of it you may more safely conceive than I can deliver or express. On Friday last, the 19th of the month, one Thrasko a minister, who hath been long a prisoner for divers fanatical opinions by him maintained, was censured in the court of star chamber, where I was present, besides the lord chancellor, the lord archbishop, and the bishops of London and Ely spoke much against the prisoner there present. The bishop of Ely was altogether in confutation of his opinions, that especially of the Jewish sabbath, and the difference of meats, and rather theological than political. The bishop of London was wholly narrative in making a relation of his life, his secret and schismatical conventicles, his making proselytes, his imprisonment and just proceedings against him. The particulars would stuff a letter too much. His censure was, in a word, to stand on the pillory, with his ears nailed, and branded in the forehead, that so he that was schismaticus might likewise be stigmaticus, it was the lord chancellor's phrase; to pay a thousand pounds fine, and to remain a close prisoner during life. Here are few books lately published, which I would commend to your reading; if there be any old or new which you desire, you may command my purse and credit as your own. If there be any of your labours, which you desire to publish for the public good, I will as willingly bestow either labour or cost in that behalf as any man living; but I do assure you that the times are very unfit for oppugning the common adversary; and howsoever God shall dispose of those things, I shall ever wish you a happy progress in your worthy endeavours, and ever remain,

Your most affectionate and

Faithful friend to dispose of,

HENRY BOURGCHIER.

1618.

I pray you remember my best affection to as many of my old acquaintance and friends as have me in remembrance.

LETTER CCCXLIX.

MR. RIC. BERNARD TO DR. JAMES USSHER.

Reverend Sir,

I received long since a most loving letter, witnessing your former remembrance of him that was not so happy as to enjoy that gracious presence, so full of love and humility, and yet so advanced above others for learning, as I have greatly admired it. My lot is fallen well; blessed be the hand of that divine Providence, in an unheard of act, all circumstances considered, of which I perceive by your letter you have been by my kinsman, Mr. Kingston, fully informed. I have more than an ordinary habitation; the means to uphold it some one hundred and fifty pounds per annum, or near to, besides six tenements copyhold, of which I have these five last years made almost twenty pounds; and if any fall in my time, they be at my disposing for two lives to any of mine. I have a very gentlemanlike assembly, and a rich people, and yet, blessed be God, very tractable, sanctifying the sabbath with reverence. Between morning and evening prayer many come to my house to have the sermon repeated, which divers write, and having their notes corrected, do repeat them after publicly before the congregation, by way of question and answer. I asking the date and ground, then the proofs, with reasons, and after the uses, with motives, and they answer accordingly, which they do very willingly. Besides the catechism questions, and sometimes questions out of a chapter, and all before the second service in the afternoon; and yet for all this variety I avoid tediousness,

which keepeth the people constant, who have greatly encreased their knowledge beyond that which I am willing to speak; neither would I have written thus much but to you, whom I know to love goodness, and can, and also will, of your goodness, interpret this my relation well, as uttered from a thankful heart with joy to one that will praise God with me, and not vain gloriously to brag or boast, as if I, poor man, were any thing of myself, who acknowledge myself unworthy of the least of God's mercies. And the rather also I thus write to you, right worthy Sir, for that in your letter you lovingly encourage me still to continue painful, for that the Lord hath mended my wages, for which indeed I am the more bound to be painful, and indeed I do what I may according to my poor talent. I have gone on in the Revelation, as you see: how it is I leave now to the world to judge; surely with great study I brought it forth, and with most ardent prayers daily; and I have made a second essay upon the six first chapters, which this year hath begun at London. If that course seem good I purpose to go on, if not, I give over. I wish I had your opinion of my rules where I hit or miss in the fore part of my book, the first, second, third, fourth, and especially the fifth and last chapter. I thank you for your pains in setting down your judgment of the woman, the first and second beast, and the false prophet, which I will truly weigh, if so be I go on to take up the prophecy before me, and either I will approve them or else give my best reasons, why not: in this, good Sir, let me beg freedom of spirit, not for any innovation or singularity, my soul knoweth, but that, as I shall by the course of the prophecy be led, I would set down my mind, not neglecting the judgment of any man, much less your's, whom I do much reverence, and whose reasons for the P. Max. draw me not a little after them. Whilst my second essay hath begun under authority, I fell to another study, to write a short history of the primitive Church only out of the epistles of St. Paul and the rest, with the seven epistles to the seven churches in Asia; and in looking through the same with

the Acts of the Apostles, I know not how, by that time I had ended, a strong conceit came into my mind occasioned from Paul's travels, and the years of his life after his conversion, that Peter was never at Rome. This thought so took me up, that I laboured the point with all my power and helps I could get, first handling the point in a book and answering all the adversaries' arguments, then making a chronological description of Paul's peregrinations by itself. In which in one table

I. I set down where Paul was to his death,

II. How long he abode in every place,

III. Where Peter was at those times,

IV. That he could not be at Rome during the time of Paul.

When I had finished my labour, and went this lent to Oxford to have a son admitted into a college, I took it with me, the regius professor so liked it, when by some friends I was so moved to present it to him, as I presently allowed it to be published, and so it is out, but truly as yet I have none, neither do I hear that any is openly sold, the stationer's reason I know not. If you get not one before I can send, you shall have one, if cousin K. will cause it to be sent. I beseech you let me hear freely your judgment of it. I have almost a commentary ready upon the book of Ruth. Thus am I doing, to express my thankfulness to God for his mercies, and for my peace; though with these things I have had heavy crosses, which the Lord will mix with his blessings, lest I should forget to walk humbly before him, and loose a special token of his love, for whom he loveth he rebuketh and chastiseth. I beseech you remember me to Mr. Provost, Mr. Dr. Richardson, and also with all due respect to Sir Wm. Ussher, Sir James Ware, and Sir Ralph Birchinghan, if they be there yet living. I can never forget their kindnesses, and amongst the rest Mr. Newman, if he be alive. Truly such is my high and reverend esteem of you, that for all my outward blessings here, I could have wished my days to have been there spent among you. I pray you if Mr. Taylor of Cork have occasion to use your

favour, for my sake let him find it. Thus, with my very loving remembrance to Mrs. Ussher, your little Phebes, and second self, (whom I very well remember, and cannot forget for the reverend dead sake) and hearty prayers for his blessings upon your body and soul, I take leave,

Your worship's most hearty well-wisher in all thankfulness, rejoicing to hear of you,

RIC. BERNARD.

Balcombe, May 26.
1619.

LETTER CCCL.

MR. JOHN LEY TO DR. JAMES USSHER.

Reverend Sir,

Though I be very desirous of many opportunities of sending unto you, yet I could well have spared this which is now offered me by Mr. Gee his removal from us to you: wherein I consider not so much my particular loss of so good a neighbour and ingenuous a friend as he hath been unto me, as the want (which many religious Christians will feel) of his painful and powerful ministry. Whom he would not have left but that the greater part overtopping the better made his case like that of Paul's and Barnabas[a]. So that he might justly say, as they there, that was necessary that the word of God should first have been spoken unto you; but seeing you put that from you, and judge yourselves unworthy of everlasting life, lo I turn to the Irish; his zeal and free spirit (though still tempered with wisdom and discretion) hath raised him such enemies, as, had they power to their spite, would use him rather as Herod did John Baptist than as Herodias (so is Eudoxia called[b]) did John Chrysostome. In two particulars especially their irreligion hath discovered itself maliciously towards him; the one in denying necessary maintenance to him (having a charge of wife and children) and making offer of much more than he demanded to a single man of no singular gifts. And I would, for his coat's sake, he were not given to some courses, which become not a Christian,

[a] Acts, chap. 13. ver. 46.

[b] Socr. l. 6. c. 16. or 18.

much less a minister. The other is in raising of a scandalous report against him, which can do him no hurt, but where he is not known, because that wants an author to aver it. There was a papist indeed, one Bennet (an obstinate papist by descent, for his father was in prison for that antichristian howfire well near twenty years) who having in his person railed against our religion, made bolder with his credit than any that I heard of, which being informed to a worthy justice of peace, not far from Mr. Gee and his accuser, a warrant was awarded to apprehend him, but he having intimation of it, I know not how, forsook his house and country, and since hath not been seen within the jurisdiction where he offended. Whereof I thought good to advertise you; because the same devil that was enraged against his zealous and effectual endeavours for the overthrow of his kingdom here, can, and no doubt will, cross the seas and pursue his person with the same calumny which here he invented, against which if it should be needful for him to strengthen his reputation by the joint testimony of all the worthy ministers round about him, though, for aught I know, he hath not had a thought of such a course, I will undertake to send it after him when it shall be required. But I doubt not but your wisdom and integrity will think it needless, for you well know what foul and horrid crimes have been imputed to the holiest Christians, as after banquets of man's flesh to put out the candles and fall to deeds of darkness, which was bruited abroad among the vulgar, though the wiser sort of enemies, as Tryphon the Jew, did not believe them, as appeareth in the colloquy betwixt him and Justin Martyr. Of which kind, though I could produce many examples, yet to one of your great reading and judgment, to say much more indiscreet impertinency; and for him, besides the histories of ancient times, he hath memorable instances of fresh memory to support his patience under the burden of reproach and slander. Two most worthy servants of God, yet alive, Mr. Dod and Mr. Storar, have been defamed in like or viler manner; so that I cannot but give assent to Hierom in

his epistle Marco presbytero Caladensi, "apud[c] Christianos non qui patitur sed qui facit contumeliam miser est." I had rather stand at the bar with him, than sit on the bench with his unrighteous judges, because I am of that which elsewhere he sayeth ad virgines Hermonenses: "Non[d] eadem est sententia tribunalis Dei et anguli susurronum." So much for him. Now for myself; you remember, I doubt not, what I had in hand against Dr. Howson; how the business succeeded would make a long story; but I am confined by some present and pressing occasions, and Mr. Gee's sudden departure that I must forbear it. He is now bishop of Oxford, and beginneth to show himself in his colours. While I was resident in Christ Church, where he was canon, notwithstanding he knew what I had done against him, he spoke me fair, used me kindly, and consented very willingly with the dean and chapter, to present me to the best benefice in the college gift; but now I am far from him, and he is advanced, he unmasketh an hypocrite, and lets it appear that what he did came from his head, not from his heart. Of late a young man should have been ordained by him, Beacon, to be a curate under me, but he refused him expressly, eo nomine, though otherwise for learning and morality he had more worth in him than any of his chaplains. Wherewith I acquainted two as worthy prelates as any are in the kingdom, and they both pitied his malice and indiscretion; and one of them ordered him out of season against the canons in many particulars, that where sin had abounded grace might abound much more. Mr. Gee can acquaint you with a good controversy about the Sabbath: I have three manuscripts against the morality of one day in seven, and of late these positions increased were preached by a prebend of Chester there, which occasioned me to air the pulpit there with sounder doctrine. The bishop hath required a copy of each of our sermons, which were presented the last week at Wiggan, where we met, and for peace sake were both

[c] Op. tom. 4. p. 2. pag. 21. [d] Ibid. pag. 18.

enjoined to forbear preaching of that matter until the bishop might have time to peruse, and judge of what we had taught; which I liked very well, for he gave me many evidences of such love of the truth and respect of me, that I doubt not, when he hath taken notice of the cause, he will conclude the matter to my full contentment; yet because there be more and more subtle adversaries than this predicant, I shall desire to borrow some weapons from your well furnished armoury. For the reasons against the morality of a weekly holiday they are weak; the opposites wage their part of the controversies rather with names than arguments. The ancients, you know, speak diversly against the Jews that bragged of their Sabbath; they strive to weaken the authority of the commandment, but dealing with adversaries of another kind, they are more equal to it, as is manifest in Tertullian comparing his book adversus Judæos with his fourth book against Marcion. St. Augustine is so unlike his self in this point that I know not what to make of him; but this I am sure of, that when he leaveth the letter of the law he falleth upon such groundless fancies as no ingenuous man will offer to defend; and for the rest (I will speak freely, correct me if I err) I think few of them did rightly conceive the true tenure of our Christian Sabbath, which, as it is one day in seven, holds by the fourth commandment, as this seventh day whereon Christ rose, by apostolical constitution. Of the latter I find evidence enough among the Fathers, but of the former but little, save that in Justin Martyr[e], and some others, I find mention of the creation as one cause of the Sabbath, which implieth the weekly revolution of an holiday as Chrysostom saith upon the II. chap. of Genes. ver. 2. For the later writers of the reformed Church, I find them for the most part (Junius and some few excepted) misled by Calvin's opinion, 2. lib. institut. 8. paragr. 34. though therein he waver, and upon Deuteronomy have divers sayings to the contrary. Here I desire the aid of your

[e] Apol. 1. op. pag. 84. et in Leo. ad Discor. 61.

great reading and memory to acquaint me with such passages of the ancient or later writers as are most orthodox in this point. The twenty-fourth canon of the council of Laodicea hath troubled me much, which seemeth to leave it at liberty whether the Lord's day be kept or no, and yet preferreth it before the Sabbath; so that by inference from thence, it will follow, that the commandment now hath no numerical obligation. I have seen a Greek copy of one Tilius, which hath not that clause of liberty. I pray you, good Sir, tell me your judgment whether it be corrupted or no; there be some canons which make me suspect some false fingers. One word more, wherein I desire advertisement from you. I have had one trifling scruple about the name Huguenot given to the Protestants a great while, of which I looked for satisfaction from the eighth chapter of your much approved historical explication of the state of the Church, but I think it was of later original than yet you have caught unto. Thuanus[f] telleth a ridiculous story for the beginning of it, wherewith I would rest contented no longer than until I could hear of a better reason, which if I have not from you in your third part (about which you have tortured your friends with long expectation) I will not look for at all. Hasten it, good Sir, and give the Church of God more cause to bless God for you, and to pray to him for your long life here, and eternal happiness hereafter: in which devotion (according to the weak measure of grace the Lord hath bestowed upon me) I will willingly bear my part, and will ever rest,

An unfeigned lover of rare

Endowments in you,

JOHN LEY.

When you can have leisure to write to me, Mr. Gee

[f] Tom. 1. histor. l. 24. p. 502. edit. Offenbachi. an. 1609. in fol.

will help you with means of conveyance. If you direct your letter to be left with Mr. Peter Ince, bookseller in Westchester, I may be sure to hear from you, which I much desire.

From Great Bedworth,
this 23. of August, 1619.

LETTER CCCLI.

MR. JOHN PRESTON TO DR. JAMES USSHER.

Dear Sir, and much reverenced in the Lord,

I heartily thank you for your great love and good opinion that you have thought me worthy of a place of that eminency, for which I think many fitter might be found.

It may be that my deferring to write might cause you to think me willing to accept: and I did deliberate, but am now come to a resolution of abiding still in this university, as thinking it best for aught that I or my friends can yet see. I have communicated with my friends (to whom in such cases I resign myself, which hath also been my practice formerly) as Doctor Chadderton, to whom Mr. Temple wrote, Mr. Dod, Mr. Sibbs, and who think that my stay here will be most advantageous to the church, and will not yet permit a remove. Although our master his lecture and the mastership will neither fall upon me, as I think, at least for the present. The lecture standeth thus; the greater of voices bachelors in divinity being to choose, as my friends here guess who have made some trial, are like to cast it upon me; but I resolve not to be named if Dr. Ward will have it, and I think he will, otherwise it may happily fall upon me. For the master, I hope, at least I endeavour to cast it another way no less for the college and my advantage for the present, and future if I can effect it. Although some overtures have been made to me by the fellows and some in the court; but I am loath to put it to trial, till I stand magis rectus in curia: you know my meaning.

The true cause of my deferring to write to you was this: I have been this month or six weeks labouring to regain Mr. Cotton's liberty (being silenced upon a mistake) to preach again in Boston; and doubting what the issue would be, thought to have propounded him to you for this place in Ireland, as judging him one of the fittest men in England for such an employment, both for learning, and for his great sincerity and holiness. But I have this week written to him that liberty is obtained for his preaching again if we can hold it: and have withall despatched letters to you without deferring, that I might hold you in no longer suspense.

What say you to Mr. Hookers; his employment is too narrow here, and not adequate to his parts. He was in primis for scholarship while he lived in Cambridge.

Mr. Ward, I think, hath not yet got his liberty, though in hope of it. I know not whom else to name, except Mr. Slaughton, fellow of Emanuel college, or Mr. Chappel of Christ's college, if free from Arminianism.

Having received such kind letters from Mr. Temple and the college, I could do no less in good manners than answer them; but I am in such straits of time, (fearing lest the carrier be gone,) that I must either write to you alone, or to nobody, and was loath to defer it any longer, having already put off too long. I pray so excuse me for this time to them. It was Mr. Temple's desire that I should be secret in it, which I have also performed, desiring my friends, to whom I communicated it of necessity, not to speak of it to others.

I heartily thank you for your pains, getting me the forty pounds. But concerning Sir Supple's money, ward to the earl of Cork, (of which I chiefly wrote, and a note of which I sent enclosed under his own hands,) I can hear nothing. But he intending to go into Ireland without my leave was arrested here in Cambridge by another to whom he owed money; I also laid my action upon him, and have dismissed upon bail. His friends deal very ill with me, from whom I can get no answer of any letters, no not then, when I sent a messenger on purpose, which I may wonder at.

I have taken order for Serarius, and the papers I will deliver to Mr. Burnet. I pray defer not to prepare for the press such things as you mean to print. I wish you would put down something concerning the manner of propounding of Christ, and concerning humiliation, which you mentioned at Coventry. I am in extremity of haste, and must abruptly end. So, am,

Your's heartily in the Lord,

JO. PRESTON.

Camb. July 20.

I suppose you remember me, as I do you daily.

LETTER CCCLII.

MR. JOHN PRESTON TO DR. JAMES USSHER.

Sir,

I take care for nothing so much as to speak with you before you go over into Ireland; and my business here is such, that though my lord Say hath sent for me by a messenger on purpose upon special occasion, I cannot stir hence, nor shall I for a fortnight; then I may if great necessity compel me, otherwise not. I pray write but a little note that I may know the utmost time of your stay. Your papers you shall surely have with you; and if there be no remedy, that I cannot see you myself, I shall entreat you to make plain to Mr. Sibbes (or whom else you will) the last point especially, when the seventy weeks began; though I should speak with you about many other things. I hear that Serarius is lost at my lord's house, but you shall receive a new one with your papers. But till I hear when you must needs go I will not send them, because I would come myself if it were possible. So, with many thanks for your great love, and all your pains and kindness, I am

Your's γνησίως,

JO. PRESTON.

March 16. 1619.

LETTER CCCLIII.

THE LORD DEPUTY OF IRELAND TO THE BISHOP ELECT OF MEATH.

My Lord,

I thank God for your preferment to the bishoprick of Meath; his Majesty therein hath done a gracious favour to his poor Church here; for the papists themselves have largely testified their gladness of it. Your grants, and other necessary things, shall be sealed this day or to-morrow.

Concerning the chancellorship of St. Patrick's, I have destined it to Mr. Hill of St. John's, according to the several desire of the best affected here. You know him to be able and worthy of preferment, and if it shall fall unto him, that place would be well furnished, my right preserved, and many here glad. I pray do for him what you may, and for me too; and I will ever pray to God to bless you, and whatsoever you undertake. So, I rest,

Your Lordship's most affectionate Friend,

OL. GRANDISON.

Feb. 1620.
Dublin.

LETTER CCCLIV.

THOMAS ROWE TO THE BISHOP ELECT OF MEATH.

Sir,

In conference yesterday with two of the lower house of my acquaintance, both of them told me how that the dean of Westminster had contested and earnestly desired to preach before them on Sunday next, but (quoth they) for all his greatness he was disappointed; and if he had preached, and were found too brief or peremptory in treating of or handling the authority of the house, the tower should be his reward. Hereof I thought good to advertise you for divers respects, wishing, as I doubt not otherwise, you may be wary, mild, and temperate towards them; carrying yourself and your discourse in equal balance between the king and them, in matter of power. For that in such a multitude, many froward and peevish men may be that would be ready to suck venom even from St. Paul's own mouth, and many that are tender and nice of disputing or defining the authority of the house. All good success attend you, Sir; and so I take my leave, remaining,

Your's,

THOMAS ROWE.

Tuesday morning.
13. Feb. 1620.

LETTER CCCLV.

MR. EDWARD BROUNCKER TO THE BISHOP OF MEATH.

Right Reverend,

These are to tender your lordship many respectful thanks for the several large testimonies I have received of your lordship's friendship. If there be any thing within the sphere of my endeavours wherein I may do your lordship service, employ me, I request you. The news here is, that there is certainty of nothing, all things being in the state of a drunken man, reeling and tottering this way and that way. One thing to-day noised, another clean contrary to-morrow. Many, how justly I know not, are assured that a toleration of religion will shortly be on foot. They say the judges are willed to carry an easier and a gentler hand over recusants than hitherto they have done; the reason the king gave them of that his pleasure was, as I hear, thereby to move foreign princes to be more indulgent and favourable unto Protestants in their dominions. The earl of Southampton, Sir Edwin Sands, and Mr. Selden are yet in hold. Their offences are more guessed at than truly known. The dean of Westminster, though a privy counsellor, is not as yet made lord keeper, as it was expected a fortnight agone. It is now thought the lord chief justice will be the man, though twice already he hath gone to the court with an expectation of receiving the seals, and yet sent home empty handed. The world says, he is now sure of the place, because very lately he hath swallowed that pill, which before was much against his stomach

even a kinswoman of the marquis's. Sir Harry Cary, the king's comptroller, if report may obtain an ear of belief, is to be with you as deputy before Michaelmas. I hope his greatness that as yet possesses the place will be pleased to remember me before he leaves the sword; howsoever I am resolved knowing, I shall not be the first that hath suffered shipwreck in a calm of fair promises. I had almost forgot to let your lordship understand how the bishops of Salisbury and Carlisle are both dead. Dr. Davenant is to be of Salisbury, and St. David's to be removed to Carlisle. Doctor Laud of Oxford to St. David's, to his deanery of Gloster Mr. Sinewes. But I cease to trouble your lordship any longer. The God of all blessings bless you and your labours. It is his heart's desire who will ever rest,

Your Lordship's to be commanded

In all Christian offices,

EDWARD BROUNCKER.

London, this 4th of July.
1621.

My Lord,

Before the sealing of this my letter, I received some foreign news, which I now offer unto your lordship's consideration. The emperor hath lately put to death many of the nobility of Bohemia, having first cruelly tortured them. Hereupon the rest have raised an army against him, consisting of fourteen thousand. The Turk is now coming into Hungary, resolving to crown Bethlem Gaber in the field, and so to pass to Poland.

Sir Horatio Vere complains their hands are bound from essaying a recovery of the Palatinate, being now sixteen thousand strong. The Kortyclers will be enforced, as it is thought, to accept of a governor by the king's appointment, which I fear will be but as a specious prologue to an ensuing Jesuitical massacre.

LETTER CCCLVI.

MR. JAMES WHITEHALL TO THE BISHOP OF MEATH.

IMMANUEL.

Amplissime in Christo Pater,

Quorsum ad captandam benevolentiam tuam, qua tamen vel maxime mihi nunc opus est, flexuosis exordiorum ambagibus, aut præmissis salutationum blandimentis, quod in epistolis solenne est, rem pertexeres? Te hominem in delicatulis formulis minime curiosum, aut sollicitum alloqui videor, ipse egomet homo parum curiosus, satisque pro votis meis elegans, si squalor rusticitatis abfuerit. In primo igitur orationis meæ limine succincte dicam, quod res est.

Ex Anglia Hiberniam recentissimus, et nondum plene triduanus hospes appuli: eo potissimum consilio, ut tecum, Domine amplissione, tecum (quem de facie non novi, sed tantum ex scriptis tuis) de uno aut altero articulo prophetice historico in theologia, in scriptis ultro, citroque inter nos dandis et accipiendis agerem: idque seorsim et clam aliis et omnibus omnino arbitris et testibus omni studio diligentissime, et cautissime submotis et sublatis.

Quod ut facere velis, fierique a me patiaris obnixissime humillimis precibus a te contendo.

Contigit quidem, ut ego te ante reliquos omnes eruditissimos Hiberniæ viros et proceres ecclesiasticos huic operæ maxime idoneum existimarem: eo quod Usserius præ reliquis omnibus in scriptis suis Ecclesiasticis de

statu et successione Ecclesiæ mihi forte hactenus feliciter innotesceret; atque adeo mihi visus es et integetrimus amator et solertissimus indagator, et fidelissimus veritatis latentioris contemplator.

Tantam autem tanti contemplatoris fidem et solertiam, et scientiam et alacritatem præsens mea, de qua obscurius paucis submonui, diatriba contemplativa imprimis flagitat. Quænam autem ea sit controversia sive quæstio specialius explicare in presentiam differo: atque ut specialiorem et apertiorem illius significationem per candorem tuum mihi liceret tacere, amplitudinem tuam obtestor: donec trium adhuc mensium, qui proxime sequentur, spatium in evolvendis quibusdam patrum et ecclesiasticorum historicorum scriptis hic in Hibernia posuero. Eo demum tempore finito, Librum meum ex humanis testimoniis collectum, de statu et successione unius articuli, de quo locutus sum, in controversia positi amplitudinis tuæ manibus, annuente Christo, offeram. Interea humillime obsecro, tuæ curæ sit, ut bibliothecæ Dubliniensis plena mihi fiat copia, et ut quidam codices, si forte contigerit, ut ii in bibliotheca communi desiderentur, aliunde, siquidem opus ita postulaverit, mihi opera tua suppeditentur inspiciendi.

Et quoniam nudus et pecuniarum vacuus post fortunularum mearum naufragia quæ nuper passus sum, huc advena accesserim: oro te per charitatem et φιλοξενίαν episcopalem tuam, ut quæ mihi desunt ad vitam literati homuncionis commode tuendam ea amplitudinis vestræ opulentia mihi interea subministrentur.

Satrapas mihi viderer, si dares, ut amplitudini tuæ episcopali pusillus ego presbiter a sacellis essem. A latere tuo libens, nisi forte in bibliothecam, non discederem. Non enim is sum, qui amplitudinem tuam aut quempiam alium conversationis et vitæ meæ testem perhorrescerem. Non enim si in præsenti miserum fortuna Whitehallum, finxit, vanum etiam sceleratumque improba finget. Ego vero in tam ambitiosam petitionem proruere non auderem, ut tibi essem a sacellis, si aut educatio aut facultas aliqua me aptum finxisset ut tibi commode esse possem e

clitellis. Satis mihi esset, si quolibet modo, aut loco aut numero in famulitii tui albo conscriberer. Non est cur vitæ meæ mores in suspicionem anxiam venirent, eo quod ex Anglia huc profugerim fortunis meis aut exutus aut quasi exutus. Nihil mihi accidit, nisi quod veritatis latentioris amatoribus et speculatoribus fidelissimis, si quando ii in contemplationum suarum dispensatione vehementiores esse perrexerint, frequentius solet accidere. Ego vero quod in aurem tibi candidissimo ejusmodi casuum æstimatori dictum velim; facultatum mearum aliquam in Anglia jacturam feci, eo quod exæstuans pectoris mei ardor effecerit, ut semel et non nisi semel (tanta fuit per septem circiter annos prius elapsos tranquillitas et moderatio animi mei in sententia mea) in publica pro suggesto conciuncula in academia Oxoniensi habita contra receptam et vulgarem opinionem ausus essem contemplationi meæ (ut mihi videtur) veritatem vehementius proponere, et definitive statuere et asserere, ut maximos quosque totius Angliæ theologos in apertum certamen explorandæ veritatis circa binas istas controversias pertraherem, et extimularem. Stimulum illi quidem senserunt; et ad vindictæ, non ad disputationum, et ratiocinandi meditationes conversi sunt. Nec illi in disputationibus scriptis studium meum de his rebus, nec ego illorum in vindictæ meditatione asperitatem æqui bonique consului. De tua autem patientia et æquibilitate, serenissime præsul, pro decernenda in scriptis veritate inter nos seorsim et clam aliis, non sperare non possum: si quid in libro tuo de statu et successione Ecclesiæ contra eos, ni male memini, qui in aliqua questione aut intercipiunt, aut delent, aut quod tantundem valet, prohibent scripta aliorum, hujusmodi quiddam legi: ubi contra papistarum expurgatorium artificium ageres: sub hæc verba. Item totus liber Bertrami de corpore et sanguine Domini penitus deleatur. Quibus, quid aliud (inquis) opponamus, quam quod olim adversus gentes scripsit Arnobius? Intercipere scripta, et publicatam velle submergere lectionem, non est Deos defendere, sed veritatis testificationem timere. Et quid in simili de causa vera esset sententia, si eadem sic legeretur? In-

tercipere non solum scripta, sed etiam et scribenda, et non solum publicatam, sed etiam et publicandam velle submergere lectionem, non est Deos defendere, sed veritatis testificationem timere.

In publicis quidam concionibus, et inter idiotarum turbam nihil præter vulgo receptas veritates pertractare et docere mecum decrevi, sicut semper solitus fui; cum eruditissimis vero et sagacissimis nostri temporis episcopis et summis doctoribus, disceptationibus excutere unam aut alteram, quæ inter meditandum et legendum occurrit, dubitationem aut opiniomem, nihil aliud est quam quod ingenua eruditorum virorum libertas invicem comprobare facillime debeat.

Faveat votis meis, et valeat sacratissima vestra in Christo amplitudo.

POSTSCRIPT.

Vestium mearum nimium inelegans apparatus me cohibuit, ne coram amplitudine vestra me sistere auderem; nisi via per epistolam sic prætentata.

Amplitudinis vestræ

Studiosissimus,

JACOBUS WHITEHALL.

Dat. Dubliniæ; ex Sancti Nicolai Platea; in ædibus Fentoni Septemb. 23. 1621.

LETTER CCCLVII.

SIR HENRY BOURGCHIER TO THE BISHOP OF MEATH.

Most Rev. in Christ,

I received your letter of the 10th of September, which was to me as welcome as to any man, and return you for that and the rest of your loving respects, as many thanks as my heart can conceive or my tongue express. With us here there is much variety of occurrences, for which we cannot expect a retribution equal from you; I had once hoped to have been there before this time, but now I think it will be after Christmas before I pass over. The times are like to alter, and, for which we are to give God thanks, for the better. The lord Digby is returned some ten days since out of Germany, where the success of our affairs hath of late been prosperous; count Mansfield is come into the lower Palatinate, with sixteen thousand horse and foot; the Spaniards in that country are much distressed; there is a fair opportunity, if followed. In France the protestants have had success beyond credit; the French king's loss before Mount Alban is almost unspeakable; after which he is come from thence inglorious. The protestants grow daily stronger, and, did not their consciences and religion dissuade them from an offensive war, able to distress their ill-advised king. The French king having sent certain ships to sea to infest them of Rochelle, and those furnished with men of war, some of them came into the harbour of Plymouth, in one of which commanded one Ketinge, an Irishman, who coming to London was apprehended and brought before the lords, by whom he

was committed to prison. About him were found divers scandalous papers, and among others a petition to the French king, containing many foul and false imputations to this state, and a certificate under the hands of divers Irish priests, notifying how much this man had suffered in his person and goods for the Romish faith. There is a report of a general pacification in France, and a confirmation of all privileges and immunities granted to the religion. Many of those distressed people are come into England, for whose relief, besides the bounty of private persons, order is given by the state to all the bishops, that in every parish the minister shall earnestly exhort the people to afford their charitable benevolence to them. On Sunday last at Westminster the lord keeper was consecrated bishop of Lincoln, and this day Dr. Cary, late dean of Paul's, bishop of Exeter, and Dr. Laud, bishop of St. David's, and that not by the archbishop (whose business of irregularity referred to certain commissioners is not yet determined) but by five bishops deputed by commission from him. We have a report of the death of the Turk, which if true, will give impediment to their present designs against Christendom. In Poland they have had divers conflicts, but, God be praised, the greatest loss hath ever fallen on the Turkish part. Our parliament here begins again the 20th of this month; all your friends are in good health, and remember their best affections to you, namely, Sir Robert Cotton, Sir Henry Spelman, Mr. Camden, Mr. Selden, and Mr. Patrick Young. Some of the books which were in my note were delivered, viz. Mr. Selden's and Mr. Younge's, but Sir Robert Cotton's are not. Sir Henry Spelman desired me to write to your lordship concerning the picture which you left with him to be cut in copper, of which he hath made stay for some reasons which he hath delivered to you in a letter already or will very shortly; the principal is that the upper inscription seems to be added by the painter, because it is over the bars of the window, therefore he would wish you to be better advised before you publish it in print, lest the adversary should get any

advantage. I go forward with the impression of Giraldus Cambrensis; I remember that you told me that you had carefully collated some parts of him, which if you have ready, I would willingly save that labour. I have gotten what England will afford of his works; if it will please you to inquire there after his w * * * you shall deserve well both of me and the public. Mr. * * * intends to publish the works of Alredus Rienallensis, who lived in the same age not long before. The bearer hereof, Mr. Edward Fitton, having occasion to repair into that kingdom, desired to renew and increase that knowledge which you have had of him here; his own worth doth so sufficiently commend him, that my pen can add no lustre thereunto; whatsoever respect you shall be pleased to afford him either for his own sake, or mine, shall be thankfully acknowledged. Accept my slender thanks for your many great testimonies of love and friendship, for gratias persolvere dignas non opis est nostræ. And so, with my best wishes and hearty prayers for your happiness, I will ever rest,

Your Lordship's most affectionate Friend,

HENRY BOURGCHIER.

18. Nov. 1621.

D. Davenant was consecrated bishop of Salisbury with the bishops of Exeter and St. David's, at which I was present. The consecraters were the bishops of Worcester, Oxford, Ely, London, Chichester, and Llandaff. The death of cardinal Bellarmine, who deceased the 5th of September last at Rome, I suppose is not new to you.

Received January 22.

LETTER CCCLVIII.

MR. ISAIAH SUTLIFFE TO THE BISHOP OF MEATH.

My Lord,

A little though but external kindness, showed to one that hath not deserved it, is worthy of great thanks: how much more the manifestation of inward love, and the comfortable dispensation of spiritual and heavenly good things. I doubt not but at your being here, many received great good by your public ministry; being much more confirmed and edified in their most holy faith, by your plain demonstration of the Lord Jesus Christ, and our way unto him. And I am persuaded, that, through the blessing of God upon your conscionable labours, you have left that here behind you, in the hearts of God's children, which will cause them continually to remember you in the best things; blessing the God of heaven incessantly for you. For my own part I must confess, that (if my scarcely trusted heart deceive me not) I received much good from you; but oh! wretched man that I am, had it not been mine own fault, my portion might have been like Benjamin's mess, far greater than many others: because they did only enjoy you in public, I both in public and private, through the good providence of God, and your great love and humility. But for that which I received from you, I am ever bound to praise the Lord as being the efficient, and to return hearty thanks to you as being the instrument: sed gratias persolvere dignas non opis est nostræ. Yet I shall bow my knees before the Father of our Lord Jesus Christ continually on your

behalf; humbly beseeching him so to enable you to govern and labour in the word and doctrine, that you may be accounted worthy of double honour here, and eternal glory hereafter. I pray you remember my duty to Mrs. Ussher. Mr. Pavier, Mr. and Mrs. Webber do also heartily remember themselves unto you both. If I write not so often as I should, I pray you think, as the truth is, it is not for want of love, but because I know that I want ability to do it in such a manner as I ought. Thus, with my humble duty remembered, praying you to pass by what you find here amiss, and to pardon my boldness, I rest,

Your Lordship's to be commanded,

ISAIAH SUTLIFFE.

London, this 19th of Dec.
1621.

LETTER CCCLIX.

SIR HENRY SPELMAN TO THE BISHOP OF MEATH.

Right Rev. and my hon. good Lord,

As I account it amongst my happy days wherein I gained your acquaintance, so I mark that with a coal, which by carrying you out of England bereaved me of that happiest. But as the remotest meridians concur in the poles, so, notwithstanding this distance, our letters may give us a regule of meeting and right course, which if I were worthy of, and might without offence desire, I should be most glad of.

Many thanks I give to your lordship, that among other of your friends, it pleased you not to forget me in your letters to Sir Sy. Boules, and wish from my heart that it were in my power to do you some acceptable service.

At my return this last term out of the country to London, Eltract your cutter for the press shewed me a draft of the monument of Bury Abbey, which he was then in hand with; but I thinking seriously upon it, desired him to stay till some other of the patterns were perused, and your own direction further understood. I told your lordship of so gross a misprision in it (howsoever it cometh to pass) as not only myself but others of judgment think it far better not to offer it to the world at all, than to give so manifest an exception and derision to the adverse party. For in this picture the label and the head of the pope, wherein Antexpus is written, is stretched forth over all the glass pannel and upon the stone pillar also, which is impossible it should be so in the window, and being observed will bring the whole monument into contempt. I

have sent into Suffolk to have it examined by other patterns there, and if they agree in this I would not by any means that your great worth and honourable integrity should be subject to the cavils that may follow thereon. I humbly leave it to your consideration, and desire you will write your mind. And if you have at any time cast your eye upon the part of my rude glossary which I delivered you at our parting, you shall do me a great favour to let me also understand whether it be worth the proceeding in. So, with my humble remembrance to your good lady and yourself, I rest in haste, but your lordship's ever to command,

HENRY SPELMAN.

Longham by Lynn in Norfolk,
23. Dec. 1621.

LETTER CCCLX.

THE LORD DEPUTY AND COUNCIL TO THE BISHOP OF MEATH.

O. GRANDISON,

WHEREAS the lady Balfore, now by our direction remaining in the house of Mr. Geo. Devenish, hath accused herself of incontinence with divers persons, which may be a great burden to her conscience; these are therefore to pray and authorize your lordship, taking with you Mr. Mackeson, the lecturer at Christchurch, to repair to the said lady Balfore, and to minister unto her such comfort and instruction as you shall think expedient and needful. And for so doing this shall be a sufficient warrant. Given at his Majesty's Castle of Dublin, the 15th of Feb. 1621.

WILMOT. JO. CAULFIELD.
DUD. NORTON. THO. ROPER.
ROGER JONES.

LETTER CCCLXI.

DR. THOMAS RYVES TO THE BISHOP OF MEATH.

Right Rev. and my very good Lord,

I have received your loving letters, and thank you for them; but as touching my answer to the Analecta, I have no mind to let them ever see the light; the event hath verified too many of his words already, and I fear me, will do more.

The Archbishop of Spalato, of whose conversion we so much rejoiced, is returned again to his old religion, pretending that he hath great hope to reduce the Pope to some conformity; he is persuaded that his pardon is at Brussels; and that it had been long since brought unto him, but that there is a statute that no bull of the Pope may be brought into this kingdom. He sticketh not to * * * * * * some that he hath great promises made unto * * * * by the Pope; and to others he complaineth that * * * * in England hath not been answerable to his expectations, which makes every man to scorn and deride his vanity, who otherwise would pity him, if this alteration proceeded from his natural instability of mind alone. His Majesty is much offended herewith; but not yet resolved, whether to send him out of his kingdoms, or to lay him up in prison. But this is now upon the anvil, and will shortly be concluded of by his highness. We here are verily persuaded that if they catch him him on that side the sea, he shall surely die the death for what he hath done already, but what will come thereof will appear hereafter.

I am sorry it was so long before my letters concerning

his Graee of Canterbury his misehanee eame unto your lordship's hand. I had written you the whole proeeedings in that matter from time to time, but hearing not at all from you, I supposed that your expectation therein had been satisfied some other way. Thanked be God he stands; whose fall if any one did expeet, your lordship must consider that we live in the world and not in paradise.

I cannot but eongratulate the felieity of Ireland, whieh is now to have so worthy a governor as my lord of Falkland is. He is wonderful inquisitive of the defeets of that Chureh, wherein I have given him the best advertisements that I eould, and he intends to get particular warrants from his Majesty for the benefit of that Chureh. If your lordship hath any partieular, which in your experience and residence you wish to be effeeted, I pray your lordship to send me word thereof, and I will move his lordship in it before his going, which will not be, I think, till toward Whitsuntide.

Some men, my good lord, are not fortunate in their loves, no more am I. My affeetion was heretofore to have done good to that Church, but reaped nought else but hatred for my good will: yet I love it still, and shall think it my happiness hereafter, if by any means I may help to set forward any good intention for the benefit of that poor clergy, to whieh I never will be wanting, to my power.

Coneerning my farm of Balloh, I offered it the last year to my lord chaneellor, if he be pleased to deal for it; but beeause he made no answer at all unto it, my man, R. Veele, fell in treaty with other men about it; but they not eoming to his price, he sold it not; for whieh I am very glad, wishing it to your lordship before any other living. R. Veele attended upon my lord deputy into Ireland, unto whom I will give authority to make sale thereof unto your lordship if you will eome unto my priee, which was and is three hundred pounds. And if you have any liking to it at that rate, I pray you send me word thereof in the next, because if not to you, then to another man that will.

And even so, my good lord, commending me unto your devout prayers; and desiring to have my wife and myself remembered to good Mrs. Ussher, I humbly take my leave, and rest,

Your Lordship's in all service

To be commanded,

T. RYVES.

From the Doctors' Commons,
this 19th day of March,
1621.

LETTER CCCLXII.

MR. H. HOLCROFT TO THE BISHOP OF MEATH.

Most rev. Father in the Lord Jesus Christ,

I humbly thank you for your grave and Christian advices, conformable to those blessed doctrines, which I have so often heard from you; and I beseech your lordship in your prayers to remember me, that I may walk uprightly in this slippery place. The highest point of my desires for this world is only a competent maintenance in the estate wherein I am; but I wish that had been my lot to get my living by the work of my hands, and the sweat of my brows, rather than to study the corrupt dexterities of a human wit. I hope the Lord will preserve me, unto whom I earnestly pray for your lordship's continual prosperity. I am most glad to perceive your lordship's resolution to make a journey hither upon a business so profitable for the Church. I will prepare such a direction as you desire, and dispatch it for you as opportunely and speedily as I can. In the mean time I will trouble you no further, only to thank you for your kind remembrance. I have not yet heard from Sir James Hamylton, who is now Viscount Hamylton of Clandeboys. So I remain in all true affection to serve and love you,

Your Lordship's most obliged,

H. HOLCROFT.

London,
17th May, 1622.

LETTER CCCLXIII.

MR. R. SIBBS TO THE BISHOP OF MEATH.

I could not, Right Reverend Sir, omit so fit an opportunity of writing unto you as the coming of two of my worthy friends, Sir Nathaniel Rich and Mr. Crew; though it were but to signify unto you that I retain a thankful and respectful remembrance of your lordship's former love and kindness. Mr. Crew is already known unto you; Sir Nathaniel, I think, a stranger yet unto you; you shall find him for sincerity, wisdom, and right judgment worthy your inward acquaintance. How matters stand here you shall have better information from those worthy gentlemen than from me. For Cambridge matters, I suppose your lordship hath already heard that D. Ward is chosen professor in D. Davenant's place; there is hope of Mr. Preston's coming to be lecturer at Lincoln's Inn, which place is now void. Mrs. More, Mr. Drake and his wife, Mr. Dod, with others that love you heartily in the Lord, are in good health, the Lord be praised. Sir Henry Savil hath ended his days, secretary Murray succeeding him in Eton, but report will prevent my letter in this and other matters. Sir, I long to see your begun historical discourse of the perpetual continuity of a visible Church, lengthened and brought to these latter times. No one point will stop the clamour of our adversaries more, nor furnish the weaker with a better plea. Others not very well affected to the Waldenses &c. for some tenets * * * have gone about to prove what you do some other ways. But perhaps the present exigence of your Church is such as taketh up your daily endeavours and

thoughts. And I know the zeal of your heart for the public good will put you forward for whatsoever is for the best advantage of the common cause. I fear lest the encountering with that daring challenger breed you a succession of troubles. How far you have proceeded in this matter we know not. The Lord lead you through all conflicts and businesses with comfortable evidence of his wisdom in guiding you and goodness in a blessed issue.

Your Lordship's in all Christian affection

And service,

R. SIBBS.

Gray's Inn,
March 21, 1622.

LETTER CCCLXIV.

MR. DANIEL FEATLY TO THE BISHOP OF MEATH.

Right Rev. and my much honoured Lord,

Upon the receipt of your lordship's letters, I used the best means I could to recover your lordship's sermons, and I hope your lordship hath long ago received them by your lordship's servant, to whom they were delivered. We long to see some fruits of your lordship's pen in this great dearth of Protestant writers. Leah is very fruitful, but Rachel hath been for a long time barren. Wherefore I and my brother, Dr. Goade, earnestly desire you to hasten the birth of your story and polemicals, post te victuræ per te quoque vincere possint chartæ. For *οὐτίδανος ἀλλοπρόσαλλος* Spalatensis, we little enquire after him who hath survived his faith, fame, and wits. He is now at Milan, and, as we hear, hath set out a new manifesto. Mecrophanes Critopulus (the learned Grecian, sent by the patriarch of Alexandria to be trained up in our learning, to make head against the Jesuits) is now called for home by his patron, newly advanced to the see of Constantinople. Dr. White is putting forth his conference with Fisher, the Jesuit, before the king. When it sees the light you shall see it.

* * * * * *

DANIEL FEATLY.

1622.

LETTER CCCLXV.

J. M. TO THE BISHOP OF MEATH.

My duty in all humble manner remembered,

May it please your lordship to be advertised, that yesterday (being the 8th of April) the commissioners for his Majesty's aid in the county of Meath, meeting together at the sessions house in Trim, declared unto the country your lordship's pleasure, that if the temporal lands, with the help of the clergy lands, did not make this aid as much as the former, they should be proceeded withal by course of law the next term in the exchequer. There were then present the lord viscount of Gormanstown, the lord viscount of D****, my lord of Kilkenny, my lord of Slane, Sir Roger Jones, Sir Edward Fitzgerald, with many other knights and gentlemen. After long debate of the business, and great complaints made of the extreme poverty of the country at this time, they yielded at last to add forty pounds more to their former offer of two hundred pounds, whereof they wished me to certify unto your honour. After this I called together such of the clergy as were then present, and considering that the help out of the Church lands (upon which by our commission the aid was appointed to be levied) would arise to a matter of small value, I thought it best that the motion should be propounded unto them of a voluntary contribution, rather than under the name of an aid; and by this means I draw them to condescend to the payment of forty pounds sterling, which being added unto two hundred and forty pounds granted by the temporality, cometh within twenty pounds of the sum demanded.

And this is the best account that I can give to your lordship for our proceedings in this particular.

Touching your presentments (at the generality whereof the country stood much amazed) I was careful to take order, that they should be made up according to the directions given by your lordship in that behalf. Where I perceived there was any defect I required the ministers, as well of this county as of Westmeath, to perfect their books betwixt this and the beginning of the next term, at which time, if I shall find any to neglect the performance of this service, I will make bold to acquaint your lordship therewith. In the mean time I crave pardon for troubling your honour thus far, and humbly rest,

Your Lordship's ever ready

To do you all service,

J. M.

Ardbrackan,
April 9. 1623.

LETTER CCCLXVI.

THE LORD BISHOP OF ELPHIN TO THE BISHOP OF MEATH.

Religious and learned Brother,

I longed to write to your reverend lordship; for all be it you are with me every day, yet am not I with you. Your lordship is with me every day both in Latin and in English, and you are also with me every day in my most retired meditations unto Almighty God. Your unfeigned love, I doubt not, is such, that your lordship doth the like for me again, for now is the time, now, now, I say again, is the time that the devil beginneth to act his part more busily. Doth he not do as much mischief in a sheep's skin as in a wolf's skin, or a lion's? "Quando non sufficit pellis leonina, inducenda est vulpina." It is time that the "Lion of the tribe of Judah" doth destroy the roaring lion with all his works, both in his sheep's and lion's skin, yet doth the most blessed and most victorious Lion suffer his members a season to suffer, that "being partakers of his sufferings we may also be partakers of his glory," and in all things be conformable unto him. And though he doth not always so visit his Church with afflictions, for, his holy name be praised, we have had a long flourishing peaceable time of the Gospel; yet in particular we, his members, find it true, that we must be "purified silver," because without affliction we go astray. And seeing it is so with us severally, if our sweet Saviour will have us join together to kiss the rod, blessed be his holy name. Yet if he seeth it good for us, our comfort is,

that his least breath can drive away every frown which might annoy his beloved inheritance, "the plant which his own right hand hath planted." I know your lordship's indiffessible studies and intolerable toils do not permit you to answer every one, yet as God maketh a difference between his children, and loveth one more than another, "for one star differeth from another in glory," and our blessed Saviour made choice to talk with * * * * * * so let me be among the number of those your lordship's unfeigned friends, whom you make choice to answer for; surely it will be a godly office so to do, in respect I find few like minded faithful brethren to strengthen one another. And therefore, as I said once to your lordship, I now say again, as God hath joined our earthly inheritance together, so let us join firmly in love together, who, I trust, shall shortly be joined in glory. Till when, and ever, with the remembrance of my prayers and unfeigned salutations, I rest,

Your Lordship's true friend and unworthy

Fellow labourer in the Gospel,

EDWARD ELPHIN.

Elphin, May 13.
1623.

LETTER CCCLXVII.

THE LORD BISHOP OF WINCHESTER TO THE BISHOP OF MEATH.

My very good Lord,

I have been a debtor to your lordship longer than I should, or than my mind was; but divers days have been set me and my letters not called for. Now at last I pay my debt, and yet owe it still notwithstanding, for your book you sent me, for your copy of your speech in the Castle-chamber, for your taking knowledge of Thomas Ravenscroft, and your goodness intended to him, if he prove (as I pray God he may) capable of it, for all which I return you my thankful acknowledgement.

The copy of your speech, which this bearer called for of me again, I could not, on the sudden, find. I have somewhere mislaid it among my papers; but I make no doubt to find it, and will be ready to return it by the next occasion that shall be offered. More than this I have not to trouble you with, for I desired nothing but to write the thanks I owe you: and that I will ever be ready, so far as my poor power may extend itself, to do you, in this place, all the kind parts and offices that I may. And so, with my very loving remembrance, I betake you to the grace of God.

Your Lordship's very loving brother in Domino,

LA. WINTON.

From Winchester House,
Junii 11. 1623.

LETTER CCCLXVIII.

MR. RAND. HOLLAND TO THE BISHOP OF MEATH.

RIGHT REV. AND MY VERY GOOD LORD,

MY humble duty remembered. I do acknowledge myself very much in fault, as I have not undeservedly been blamed by divers of my friends that I have hitherto, since my coming from Dublin first, neglected this duty of writing to your lordship. I cannot excuse myself that I lacked opportunity, for both means to send and matter whereof to write have often been ministered. Upon my coming hither first I was encountered with divers errors gleaned from ancient heretics, and retained by some in our congregation; some holding somewhat from Servetus, some opposing the morality of the fourth commandment, some opposing the active obedience of Christ, some the doctrine of Christian liberty; some holding that it was not the will of God, neither a prayer of faith, to desire to do the will of God perfectly; in the impugning of which opinions it was often in my mind to have written unto your lordship, yet fearing to trouble your lordship needlessly, seeing how it pleased God, by my weakness in those endeavours I used both in public and private, to manifest his own power in dispelling those mists, I forbore hitherto. Now, inasmuch as there is one in the ministry arisen in the next town adjoining to me, fancying and broaching Arminius his opinions, though he conceits upon better grounds than Arminius, a man of a proud spirit, taking liberty to himself to censure all divines contrary minded to himself with unbeseeming terms;

your lordship in my hearing did he so speak of a letter he saw of your lordship's, writ, as he said, to Mr. Kulverwell, concerning the extent of the work of man's redemption; he, through the connivance of the bishop, (who favours and bears with him, partly because he is his physician, partly because he is chaplain to his kinsman the earl of Cork, and a man conformable in the use of the ceremonies of the Church,) hath linked unto himself in these three years to the number of twenty-four or twenty-five adherents, affecting his novelties, which yet are commended under the titles of truths not discovered since the apostles' times; thus his adherents, besides what he doth in public and private insinuate with the simpler sort, utter swelling words of him and the rareness of his new doctrines, and cast aspersions upon the received truth, and upon the preachers and professors thereof. In this case, as I have been much urged thereunto by divers, so have I presumed to break silence in writing to your lordship, desiring your lordship to take notice of this Stuke with the hurt he doth in leavening many with his errors. I have not been wanting wherein I could any way be serviceable to the Church in this case, conferring with him, giving answers in writing to him to divers of his main positions, and speaking with the bishop about him. Though I am the more maligned by his friends, because, as they say, I do appear more in the controversy against him than any man. Indeed I conceive I came hither to bear witness to that truth I learned from yourself and others, that taught me the same forth of the book of God. I have understood from the epistle of Jude that we must contend for the faith, and from the example of Isaac's servants, to open again the wells first digged by Abraham, if they be stopped by the Canaanites; and it is the exhortation of Chrysostom, I think, Hom. XXII. on the epistle to the Romans, if thou perceive godliness to be impeached, then prefer not concord before verity, but with a generous mind persist unto death; neither can I, as others, stand by and see those that be religious opposed, insulted over, and the truth through their sides wounded, but that I must interpose myself, especially

being earnestly entreated to be assistant. I take knowledge in this case to that speech of Ambrose: "Qui[a] non repellit a socio injuriam si potest, tam est in vitio quam ille qui fecit;" who also thinks[b] that a man may as well be called to an account before God pro otioso silentio, as well as pro otioso verbo. I take no delight in contentious plants, as your lordship knows, that be removed or bended this way, and that cannot take root and prosper; so in religion, points of faith and piety, by being questioned, begin to be doubted of, and loose their stability in the souls of men, making way for atheism to spring up instead thereof. For preventing which evil, might it please your lordship either to write to the bishop of Cork yourself, or obtain the lord primate to write to him to stop this Stuke his course, or to deal with the new archbishop (who is yet at Dublin, not consecrated as we are) about him, your lordship shall do a good work, like to the prophet Elisha, with his cruse of salt seasoning the bitter waters of Jericho, making the new corporation of Bandon-bridge, which now is leavened with errors, a commodious seat for honest and faithful Christians, and cause the hands of many good people to be lifted up to God for you. Cyprian hath said long ago[c], that the Church is seated on the bishops, "et omnis actus Ecclesiæ per eosdem præpositos gubernetur;" your lordship now is eminent in this order, and many eyes are upon you in this case, the rather because (with great care to do them in the best manner) some of his positions, if not all, were sent to receive approbation from your lordship by Sir Par. Lane, and hitherto, for ought I know, your lordship hath not delivered your judgment of them.

Thus, craving pardon for this my boldness, hoping, as it may stand with your lordship's leisure, you will be mindful to do what in your wisdom you shall think fit, desiring withal to be remembered to your good wife Mrs. Ussher, with my prayers to the Lord for your health, welfare, and

[a] Lib. 1. Offic. c. 36.
[b] Ibid. Offic. c. 3.
[c] Epist. 27.

continuance among us to the glory of his name, and the good of this poor Church of Ireland, I rest,

Your Lordship's to be commanded in his best

Service during life,

RAND. HOLLAND.

Doundanier,
June 18. 1623.

I shall be thankful unto your lordship if your lordship could afford me the use of one of your books of the Succession of the Church, and some one of judgment that hath answered Arminius against Mr. Perkins of Predestination, or other his positions. The haste of the bearer is such as I have not time to write them out, otherwise I purposed to have sent your lordship some of those things I have done by way of answer to certain of Mr. Stuke's opinions, which I will, God willing, hereafter.

LETTER CCCLXIX.

MR. JOHN CARTER TO THE BISHOP OF MEATH.

My very good Lord,

About eight or nine months now past, I receeived an answer made by a Romish priest unto eertain demands of a Protestant gentleman: and being requested to make a reply unto the same by some of my good friends and neighbours, I eondescended to use my best endeavour herein, being moved thereunto, both in respect of my oath formerly taken to resist, oppose, and refute the adversary to the uttermost of my power, and also eonsidering that popish priests and Jesuits were never more busy than at this day, seeking by all means to seduee and pervert unstable souls, and sueh as are not firmly grounded in the knowledge of true religion: in respeet whereof I may say with Bishop Jewell, that seeing they set out their flags of defianee, and already boast of victory, nos non eonvenit esse mutos, the whieh hath made me, though the weakest of a thousand, to enter the lists, and to stand in the breaeh, with a full resolution, by God's assistanee, never to start baek from the defenee of God's truth. And now, having finished the task laid upon me, I have thought good, aeeording to my bounden duty, to send by this bearer this my reply unto your lordship, humbly entreating that you will be pleased to read it over; and if you shall find any great oversight in the same, I desire your lordship to give me notice thereof, to the end I may amend it in my next copy, as for small slips or defects I hope I shall perceive them myself. And indeed I would not have committed

this treatise unto your lordship's view, so imperfect as it is (this being but the first copy thereof, lately drawn out of a rude and vast heap of disordered collections) but that my adversary the answerer is so importunate for a reply, boasting that he hath done such a work as no Protestant will ever be able to answer, and therefore I am very desirous that your lordship will vouchsafe to read it over, and to give me your advice concerning the same, before such time as I write it over again in such sort as I mean to deliver it unto him: and if I shall receive any encouragement by your approbation of what I have done, I shall be willing at any time, as occasion shall be offered, to use my best endeavours in this kind, otherwise my purpose is to bend my studies another way, desiring to know nothing but Jesus Christ, and him crucified. I purpose to send this bearer again for this treatise, within this six or seven days, by which time I hope your lordship will have read it over.

And so, with remembrance of my humble duty, I commit your lordship to the tuition of the Almighty.

Your Lordship's in all duty

To be commanded,

JOHN CARTER.

Killucken, Septemb. 14.
1623.

LETTER CCCLXX.

MR. WILLIAM CRASHAWE TO THE BISHOP OF MEATH.

My good Lord,

Yesterday was a gentleman that amazed me, but much refreshed me, with a piece of news, that the Jesuits were all banished Ireland upon pain of death, and upon the like pain not to touch on any the king's dominions; that when news came hither of it, the prince and council disclaimed the knowledge of it, and that it proves to be the King's act alone. I pray let me know the truth of it. I am also sent to from the court, that if I know any Irish gentleman or English, that hath living in Ireland, who will be a baron or a viscount there, it shall be done on reasonable terms, et tempora ferunt. I know none: haply your lordship may. I hope your lordship will keep a corner of your thoughts for Whitechapel; choose your day, and time of the day. I hope you have brought Ben. Morlanensis I sent you into Ireland, the rather for that I intend to have it printed, seeing I know not where to have another copy. If therefore your lordship made any observation of places to be reformed, I pray put them down. So, presenting my service and love to you both, I rest

Your Lordship's in Christ assured,

WILLIAM CRASHAWE.

Whitechapel, Feb. 4.
1623.

LETTER CCCLXXI.

DR. THOMAS RYVES TO THE BISHOP OF MEATH.

Right Rev. and my very good Lord,

Upon Tuesday last, being the 20th of this present, a certain youth left a copy of your sermon at my house from your lordship, which having read over, I presently called to mind, that I heretofore promised your lordship to put it into Latin for my own exercise; which, if God permit, and other occasions shall not too much interrupt me, this next week I hope to finish, by the latter end of this for the first draught; though I must confess, that the exquisite conciseness of your lordship's style, and proper wreathing, if I may so call it, of your clauses, meeting with my pen which is naturally rough, and at this time grown rusty, makes the matter somewhat more difficult to me than otherwise it would be; but whatever it be when it is done, I shall make bold to present it to your lordship's will and pleasure.

I shall also by the way put your lordship in mind of my poor Analecta lying in your hands, desiring you to peruse it at your leisure, yet so, that if it must needs out, it may be in a readiness by the term. I am also casting with myself, how to reduce the whole three into a volume not much bigger than any one of them; which cannot be but by leaving out many parts and abbreviating the rest.

I have no news to send your lordship, but that Gondemar is placed twice a day in the bank side, with such infinite concourse of people as the like was never seen; what the end of this place is, or what good will come thereof, I know not, unless it be to let all men know that

one fistula in Gondemar's had more in it, than all the veins in our body. So, in haste, with my service remembered to good Mrs. Ussher, I rest,

Your Lordship's in all things

To be commanded,

F. RYVES.

From my house near the Doctors' Commons, the 14. of Aug. 1624.

LETTER CCCLXXII.

MR. THEOPHILUS AILMER TO THE BISHOP OF MEATH.

Right Rev. Father, mine honoured Lord,

Were I not on this instant, Tuesday, Aug. ult. to be at our bishop's visitation, I had this day attended your lordship in person, to have by word desired that boon, which I trust your lordship may grant without your prejudice; and I am assured will be to my exceeding great pleasure. Mine earnest desire is, that it would please your lordship and the virtuous gentlewoman your wife, to take one whole week's repast with me at my poor house in Hadham, that your mind may have some relaxation from daily studies, by taking view of my poor library: which though it cannot afford books fitting your employment, yet will it take great pride that so worthy a bishop hath vouchsafed to look into it. How will the great bishop of Nazianzus, with that prince of eloquence the Cæsarian archbishop; how will his Nicene brother, that treasure of learning; how will that golden-mouthed Constantinopolitan archbishop rejoice to see that bishop, in whom themselves shall see all their particular prayers jointly concurring? Your lordship cannot conceive with what desire Epiphanius, Eusebius, and immortal praise-deserving Athanasius do expect you, since I named the expectation of your coming. Some of them have decked themselves in new and fresh apparel, as desirous to be somewhat answerable in outward hue, to the view of their fellow bishop: others of them have covered themselves with old and dusty garments, as lamenting your so long absence Οἱ ποθοῦντες ἐν ἱματι γηράσκουσι. They think it

an age before they enjoy your presence. Wherefore may it please you to vouchsafe your presence, the presence shall glad many, but chiefly me who am unfeignedly joyed with the hope thereof. For this cause have I sent this my son to entreat the same in my behalf, and to certify your lordship, that if you be not readily provided of your own, I am furnished by the help of a worthy knight, to send you a coach, for the better conveying of the good gentlewoman and her waiting woman, together with your lordship. And may I understand, by this my son, the day of your determination, the coach shall duly attend you, with two *or three or more* empty geldings for the men to ride on and to attend you, as you shall appoint. Thus, most humbly craving pardon for my boldness, and leave further to be bold, in that unfeigned love wherewith I honour you from mine heart; I rest, expecting the desired message of your lordship's coming,

Your Lordship's in all duty most unfeigned,

THEOPH. AILMER.

I humbly entreat your lordship and the virtuous Mrs. Ussher, to take up into the coach, which I shall send, my daughter, Elizabeth Cole, who, I trust, will not be unwilling to see those who truly love her.

Hadham, Aug. 30.
1624.

LETTER CCCLXXIII.

MR. ABRAHAM WHEELOCK TO THE BISHOP OF MEATH.

Reverend Sir,

I have sent your note back again, with the library keys, and my own service to your lordship remembered. I humbly thank you for comforting of me in my extremity, God will enlarge your lordship's heart more and more, and strengthen you to strengthen the weak and feeble knees of such as myself am. I have read of late some parts of the Greek Fathers against the main heresies, and I find much good by them. Yet when all is done, Justin Martyr tells me ἄπορος οὗτος λόγος, ἄπορος κἀκεῖνος καὶ πίστις ἀμφοτέρων ἡ λύσις. I earnestly beg at your hands to entreat the God of all mercy to have mercy on me, that desire nothing more than the assurance of his love in the Messiah and Saviour of the world. Great cause made me intrude into your favour at first, and as great moveth me to second my suit in this paper. I trust your prayers will prevail much for me, for in regard of my afflictions within and without, I am almost gone. Yet God is full of goodness, if I were capable of it your lordship may tax me of impudency: but my estate requireth this impudency, and your heavenly profession admitteth it me. I can say no more, but crave pardon, and expect every day when I shall be bettered by your prayers for me amongst the number of the afflicted. And thus, with my duty to your lordship, I take my leave, and rest,

Your Lordship's poorest servant,

ABRAHAM WHEELOCK.

Clare Hall, Dec. 14.
1624.

LETTER CCCLXXIV.

THE BISHOP OF MEATH TO MR. JAMES LIDDAL.

Good Mr. Liddal,

Though my long sickness hath so impaired me that I cannot write unto you at large as I would, yet the earnest desire I have to further a good cause moves me in a few words to entreat your aid and faithfulness therein. It is according to the ancient custom of the Church to gather the free gifts of some christians able in mind, and purse, towards a good use, which I crave leave to conceal till you have done what you can therein, and then you shall know it. Only thus much I impart unto you, that you shall have no cause to repent you of what pains and love God shall stir you up unto. I trust you will not marvel much at my free dealings with you. The common band of the spirit, and the special interest mine heart tells me I have in you encourages me hereunto. Thus earnestly craving your prayers for mine health, and all other spiritual necessities, I commit you to our great shepherd, Jesus Christ, the Lord of love and mercy.

Your's in all Christian affection,

JA. MIDENSIS.

Much Hadham,
Dec. 22. 1624.

LETTER CCCLXXV.

SIR H. BOURCHIER TO THE BISHOP OF MEATH.

My very good Lord,

It is long since I heard from you, either by word or writing, which makes me the more solicitous and doubtful of your health, of which many of your friends here are daily inquisitous and careful. In one thing I confess I think you very happy, in enjoying yourself so far a strepitu vulgi, which your friends here may justly envy; here is nothing spoken of but rumours and preparations of war, sumptuous embassies, masks, triumphs, and such like. Mansfeyld is still at Dover, where his men are so unruly, that a commission of martial law was necessarily sent down to execute some of them; Breda stands in the same condition: the siege obstinately followed, and little probability of relief; great mortality in both armies, especially in that of the states. The last French ambassador is gone, well contented at last, having, as they say, better conditions for the papists of England in general than were formerly granted. Out of Ireland there is no late news that I hear of, since that of the death of Sir Fulke Conway; the false alarm of my lord primate, who had a dangerous fit of the stone; and the burning of Donybrook. The duke of Brunswick is gone with the garter, and well pleased with his entertainment. After many delays, I purpose, God willing, very shortly to take my journey into Ireland; and if I might not be troublesome, I should be very glad to see your lordship there before my going. D. Ryves his answer to the Analecta is printed, as he tells me, but not dispersed, because not yet presented to the

prince his patron. Here is little else worthy your sight. There is a great collection of voyages and itineraries coming out by Mr. Purchas, wherein I hear he hath printed almost all Mr. Hackluyt's work. I have an opinion that your answer to the Challenge would do the more good being translated into Latin. If it might stand with your good liking, I would bestow myself, for want of a better translator, some spare hours in that work; I have already made a trial in one chapter, which, if you please, I will send you. I hope that our poor country, of whose inquietness there is so much jealousy, will prove in this tempestuous time the most calm. Sir Robert Cotton, D. Lyndsell, Mr. Selden, and others of your lordship's friends here often remember you. Mr. Mountague hath written an apology for his Gag almost as large as itself, which is under censure for the press. And thus, presenting my best affection to your lordship and Mrs. Ussher, I will ever remain

Your lordship's very affectionate

Friend and Servant,

HENRY BOURGCHIER.

London,
Jan. 5. 1624.

I am now doubtful whether the making of lords may come within the compass of news; which made me omit the creations of four since the beginning of Christmas; which, if you please, you may call Christmas lords. The Lord St. John of Bletshoe is earl of Bollingbroke, an obscure market town in Lincolnshire, famoused only by the birth of King Henry IV. Sir Francis Fane is earl of Westmoreland. The now lord treasurer is lord Sea of Sea; a place I know not where; some say in Devonshire. And Sir Edward Herbert, late ambassador in

France, is made lord Herbert of Castle Island in the county of Kerry in Ireland. And so * * * I will take leave, wishing your lordship a happy new year.

I doubt your lordship's sickness would not permit you to take any pains in collating of Bede's ecclesiastical story; if you please to send it back to me, I will finish what I have begun with that copy; and afterwards compare those places with some other ancient copies, and publish it, if my friends shall think it fit. I will desire your lordship also to give me leave to put you in mind of Dionysius Exiguus, and what you intend concerning him. I have made a great collection of Irish bishops; if your lordship intends to publish a catalogue of them, you shall have mine, or I will do it with the help of yours; and I doubt not with your assistance to do as well for most bishopricks in Ireland, as bishop Godwyn hath done for England; (consideratis considerandis) his many helps, which he either * * * * or might have had, and our few.

LETTER CCCLXXVI.

MR. JOHN PHILPOT TO THE ARCHBISHOP OF ARMAGH.

Most Reverend,

The change of things of this world seems to be the greatest infelicity of human life, yet we see (besides that man's nature doth most greedily desire it) that God's providence doth most often bring it to pass, for the increase of our joys and comfort, howsoever it perpetually tends to the honour and glory of God, though perhaps it doth not so appear to the weakness and darkness of our judgments and capacities. We have lost our great and wise king, a matter of great novelty and consequence, yet such as destiny doth lightly esteem of, and such as (when we shall lay our passions aside, and retire to our better judgments) we shall find to be ordinary, common, and inevitable, and therefore to be borne with patience, as a thing that we might foresee must necessarily happen, either now or another time; this is our greatest and most general loss amongst others that are more particular, that is one of your grave and reverend predecessor; but who can doubt of God's providence, who directed his Majesty, even for one of his last acts, to make choice of your grace to succeed in that see; a choice and a change, no doubt, most acceptable to many honest men: I was most desirous when I first came over hither (and happily your grace may remember it) to plant myself near you, which advice I had from some friends in England who wished well both to your grace and to myself; now God hath done that which I could not bring to pass by mine own endeavour; wherein having failed, and finding

good company scarce in this country, the general report of the late lord primate's goodness brought me hither, where I must confess, besides some formality, I found no great assurance of that comfort which I expected. Your grace is much wished for and desired here, and I make no doubt but you foresee the mischief that will grow too fast in your grace's absence, which consideration I hope will hasten your grace's coming; which I pray God may be both speedy and safe, that I may have means to show myself to be

Your Grace's most hearty and

Entire servant,

JO. PHILPOT.

I humbly desire your lordship to remember my service to Sir He. Bouser.

Drogheda, this 14th of April,
1625.

LETTER CCCLXXVII.

MR. WILLIAM CLERK TO THE ARCHBISHOP OF ARMAGH.

Most Reverend,

My prayers premised for your grace to God, for your good recovery, with my hope with others to see your lordship in your see, which, till then, must mourn, as we do, for the sun that is set, I could do no less, in my duty to your grace and love to that see, wherein I served under your grace's predecessor, than acquaint you with the state, as now it stands, of that jurisdiction, this, in a word, that it hath no competent judge under your grace: no, nor your other jurisdiction of your charge under his Majesty his highness's prerogative, as now it stands, it hath no competent judge; for your grace's ordinary jurisdiction, your grace may understand, that when your predecessor passed that to whom he passed it, who claims it now by virtue of that grant, there stood in being a former commission passed unto me by the same granter, not revoked in his grant to him, which made that deed but a dead act in law: and so I opposed it in the granter's lifetime as a dead act, and held his consistory and his courts therein (his second grant notwithstanding) to his dying day; which though it determined mine, it revived not his. (Saith the rule) Quod ab initio vitiosum est, tractu temporis convalescere non potest. This for your ordinary jurisdiction. For the prerogative, your predecessor's grant, likewise, to the same person, determined with him: for being but a commissary or de-

legate himself, though from the king, yet but a delegate, delegatus a principe, he could but substitute or surrogate another under him, for his own lifetime; which, though he did for his substitute's life, it binds not his successor; for, the confirmation thereof by his chapter, for that jurisdiction, whereupon his substitute grounds, that was as dead an act as the other; for his chapter had no power in the law to confirm it; for, howsoever, for the same, the substitute would make their precedent and his own; the dean and chapter of Canterbury, who do hold that jurisdiction, there, in the vacancy of that see, as they do the ordinary jurisdiction thereof, that is no precedent to Armagh; where, though the archbishops and their successors themselves hold alike, and exercise alike the same prerogative with Canterbury, they derive not alike the same jurisdiction; for Canterbury derives a lege, from an act of Parliament made in England, in anno RR. Hen. VIII. vicesimo quinto; Armagh, a rege, from the king immediately, as from his highness's letters patents of the date of the twentieth year of his reign over this his kingdom. Now, the act invests the said jurisdiction in the guardians of the spiritualities of Canterbury, who are the dean and chapter of that church, (as the dean and chapter of Armagh are of that church,) in the vacancy of that see, by an express provision in that act, which had been superfluous, if the act had or could have carried the jurisdiction to that dean and chapter without it, in the archbishops and their successors in the see, which may not be imagined of a provision in an act of parliament. As for the letters patents of the kings, whence the archbishops of Armagh and their successors derive, there is not so much as a mention in them of the guardians of the spiritualities of that see in the vacancy thereof for that jurisdiction. So that the dean and chapter of Armagh must carry the prerogative in the vacancy of that see, or not at all, in the grant thereof to the archbishops and their successors of the see; which, if the king in his act in parliament carried not to the dean and chapter of

Canterbury, as he did not, without special permission in the act, much less shall his letters patents carry the same, without such a provision, to the dean and chapter of Armagh, which their late experience hath taught them; for taking upon them, as they did, in Dublin, in Hilary term last, under that pretext, that jurisdiction, they made their substitute, the old substitute, and put in a new register, and put out the old, whom they drew upon the matter to the council board, upon hearing the judgment of the whole board, whereat were the judges of the land, went against them; they, their substitute, and register, were turned out again; and a new commission for the vacancy was granted by the king, by his letters patents to Sir Archibald Acheson and others, which is now determined, and the jurisdiction in your grace in the right of the see; and his highness's grant thereof to your predecessor and his successors. And this for this jurisdiction, I pray your grace mistake me not in the premises, wherein, for myself, I insinuate not, neither do I envy the gentleman, your predecessor's substitute, though he undermined me; make him a competent judge, or give us others so they be competent, it is all I seek, which your grace cannot give us, nor set over us in your absence, without your special commissions under your seals, of those offices; till when I need not tell your grace, that neither can we that give counsel nor they that seek counsel, in their suits in your courts stand in safety, be our counsel, be their causes never so good. The consideration of the premises I leave to your grace's grave wisdom, and your grace to the grace of God, remaining, &c.

In these my letters to your grace I have been bold to enclose the copy of a petition, the course of his practice complained, wherein your predecessor, when he lived, made account he had staid, by your lordship's good assistance there; but no sooner in his grave, but the author thereof raised it again, as your grace may perceive. The cancer will spread, if it be not killed in time; wherein

what to do, I leave likewise to your grace's grave wisdom, remaining ever,

Your Grace's in all duty

And service,

WILL. CLERK.

Dublin, 16th of April.
1625.

LETTER CCCLXXVIII.

MR. JOHN PARKER TO THE ARCHBISHOP OF ARMAGH.

It may please your Grace,

The eminent place in the Church, to which God and the king hath promoted you, may draw reverence and observance unto you from those that are only capable of the outward species of things: but it is the abilities of your inward and better part, the life of obedience and law of justice, your zeal to God's glory, and love to his truth; your fighting with beasts after the manner of men, and such like endowments, which wins love and esteem from those that are sensible of internal matters: among whom albeit I am the least in mine own account, that is able to deserve any thing of your lordship, yet have a desire as earnest as any to see you safely returned into your own country where this poor Church may enjoy you a nursing father unto it. For to speak not as by way of information, but by way of pity and compassion to the present state of the Church and condition of churchmen, I must needs say that it now lyeth exposed to miserable contempt and scorn; and unless God in mercy to it, raise up such as your lordship is expected to be, we shall be driven to sit down by the waters of Babylon, to hang up our harps, to weep, and with the church of the Jews take up this complaint, "how shall we sing the Lord's song in a strange land." The greatest pillars in the Church, but much more the weaker props, are slighted; each one ready for one man's disorder to reproach a whole order. Those ministers are now in greatest request (if they be in any), that can with

a cathedral voice thunder out an invective or railing declamation against the state of the clergy, and are applauded for a special point of learning, if they can bring them into contempt, haud ignota refero, if just occasions cause them to complain to the higher power, or to be complained upon, if the lord chancellor be absent, (who only is the respective friend and countenancer of our coat) it is sure to suffer cutting and mangling; for silence is held such a virtue when a churchman is questioned, that none will offend in defending them, or speak for them in their most just cause. A BB. was lately questioned, yet I confess justly, for some rash and inconsiderate proceedings against a layman, for whose order presently the whole order was reproached. "You may see," says one blundering spokesman, "the omnipotency of the clergy:" but had he said impotency instead of omnipotency, he had said more truly, as being by the fat laity made weak in their livings, and unable to go forward comfortably in the work of their calling. I beseech your grace to pardon my boldness herein; I am discouraged you know in the great congregation, because I cannot be tongue-tied when I come to Bethel, the king's chapel, for I have not yet learned to break great men's heads with precious balms, nor to give them poison in gilded bowls; I cannot look upon sin with partial eyes; I could never spy a mote in the eye of poverty and overlook a beam in the eye of the mighty. Indeed their faults are like the carbuncle called noli me tangere, and I have suffered for touching them. I could wish to live under your command and jurisdiction, and to enjoy the comfort of my ministry there. The height of my ambition is to be once able, before I die, to preach on these words of St. Paul, "Owe nothing to any man." For next unto the pardon of my sins, I desire that blessing; and therefore if your grace will be pleased to be mindful of me, when you have remembered those that have nearer relation unto you, for some addition that may help me out of that Egyptian bondage debt which I have fallen into, not by any unthrifty or improvident course, but by my late unfortunate journey to England

partly, and partly by other extremity, which I have heretofore acquainted your lordship with, I shall be found a thankful receiver, and always ready to approve myself to be,

Your Grace's most obedient and

Ever to be commanded,

JOHN PARKER.

St. Patrick's Close, this
20th of April, 1625.

LETTER CCCLXXIX.

SIR H. BOURGCHIER TO THE ARCHBISHOP OF ARMAGH.

Most Rev. in Christ, my very good Lord,

Though I be unable to give your lordship any further satisfaction in answer to your last letter, I could not let this bearer go to your lordship without the expression of so much by writing, and the acknowledgment of your lordship's many favours, more than I am able to express. I have spoken more than once with Mr. Pat. Young, who assures me he can find no such nameless Annal ending in the year MC. as your lordship desires. As for the Arabic grammar, I have read over the catalogue of my lord Marshall's books, and do not find it by that name; such Arabic grammars as are there you shall find at the bottom of my letter. The Mart books are daily expected, but what to expect from them your lordship may easily discover by the catalogue tanquam ex ungue leonem. I presume your lordship hath seen M. Mountague's Appeal to Cæsar. I am sorry to see an intestine war begun in the Church of England. This day my lord keeper's funeral sermon will be printed. I am sorry I cannot send it by the bearer. The king's journey to Dover is put off till Monday, by reason that the queen stays two or three days by the way at Amiens, to visit and take her farewell of such relics (St. Jo. Bapt. head, and many others ejusdem farinæ) as are preserved in that church. The latest news that I have heard out of Ireland was that most unwelcome of the death of my kind friend, Sir F. Blundell. The parliament is like to be adjourned from the 17th to the 24th of this month, by

reason of the king's journey to Dover. I am very glad to understand, as I did by Sir Robert Cotton and others, that you have lost the company of that unwelcome guest, your ague, for divers days. And thus desiring to have my love and service presented to Mrs. Ussher, as also to Gerrard Harvey, and my lord, I will ever remain,

Your Grace's most affectionate

Friend, and humble servant,

HENRY BOURGCHIER.

London, May 12. 1625.

My lady Howard of Effingham and her daughter, my lady Mordaunt, now both in London, do remember their kindest affection to your lordship.

Achmedis F. Alis. F. Masudi Grammat. de verbis Arabicis.
Comment. in Gram. dictam Almaisied.
Gram. dicta Malha cum prolixo et dato comment.
Abuhnuhammedis F. Alis Othmanis Ægypti.
Tassif Grammat.
Grammat. Arabica de conjugat. verborum.
Casca Grammat.
Comment. in Casiam.
Tract. Gram. anonymi cum Comment.
Grarumia sive Gram. Arab. cum variis Comment.
Grammat. Tisrif. de conjugat.

LETTER CCCLXXX.

THE LORD BISHOP OF CHICHESTER TO THE ARCHBISHOP OF ARMAGH.

My very good Lord,

I have much desired to see you since I came to London; I am sorry to hear of your sickness, but I hope that God will restore you shortly to health, that you may do as you have done, stand for the good of the Church, and for this I do heartily pray. My lord, this bearer, a kinsman of mine, Mr. Cliborn, one that was chaplain to the late primate of Armagh, and who hath done good service in the Church of Ireland, by reducing many to think better of our religion, by means of his labours and honest conversation, is desirous to be your lordship's chaplain. He hath begun so well there under the last lord primate, that I think it would much further the growth of the Church there, if he was well encouraged. I commend him to your lordship, not because in kindred he hath reference to me, but because you will find him fruitful and faithful in the Lord's harvest. I cannot doubt of any good motion that I shall move to your lordship, because you can move no such to me that I can desire.

There is another thing wherein I am desirous to be beholding to your lordship. The late king sent certain articles of religion into Ireland, wherein this conclusion is contained, that a man justified according to the purpose of God's election, cannot fall away totally nor finally, or to this purpose. I spoke to an Irish bishop, who told me that he had some articles, and sent me them, but they were not those that I look for; for they contain

certain orders for government, but no articles of religion. Now if your lordship have those articles of religion, I would entreat your lordship to send them over to me, they shall be safely kept, and safely delivered again. The reason of my care to see them, your lordship may partly judge. In the mean time I heartily commend your life, health, and welfare to God, who always bless you, and remain,

Your Lordship's most assured,

GEO. CICESTRENS.

London, 30. May,
1625.

LETTER CCCLXXXI.

EARL PEMBROKE TO THE ARCHBISHOP OF ARMAGH.

My Lord,

It being his Majesty's pleasure that my lords the bishops should preach the Sunday sermons before him, in time of parliament, according to former usage in that behalf; and that your lordship in particular should provide for that turn which is to be supplied before him as aforesaid, upon the fourth Sunday after Whitsuntide, I shall desire your lordship to take notice thereof by these, and to prepare yourself to preach accordingly. Which not doubting but your lordship will see performed, I bid you heartily farewell, and do remain,

Your Lordship's assured and loving Friend,

PEMBROKE.

Whitehall, this 6th June,
1626.

LETTER CCCLXXXII.

THE BISHOP OF LITCHFIELD AND COVENTRY TO THE ARCHBISHOP OF ARMAGH.

Salutem in Christo Jesu.

Most Reverend,

O, my lord, how much have I failed of my hope of enjoying your grace's presence and sight of your countenance, which had been unto me like welcoming of the angel of God. But events are signa Dei beneplaciti, whereunto I must subscribe, because πνεύμα πνεῖ ὅπου ἂν θέλει. I may add ὅταν as well spiritual as natural. But my grief is, that the natural deprived me of that spiritual, which always breaketh from you matter of grace and life. Let it be your comfort, good, my lord, and true honour that God is wonderfully honoured in you, and by you, whom God hath made most eminently honourable before God and man. And it is unto me a testimony of my essential incorporation in the same mystical body, that I rejoice much and glory in this your glory. This young youth, William Challanor, the bearer hereof, unto whom I wish well, may be an instrument of our mutual connexion by letters; whereby, in the separation of our bodies, we may see one another in the better part. At my departure from his Majesty he was pleased to have the treatise, De Ecclesia Catholica, dedicated unto himself. When I have absolved that task I shall present it unto your grace. But how much more do I wish I might have done this before, by whose help it might have been more absolute. I shall be apprehensive of all opportunities of writing unto your lordship, as by that means I may pro-

voke you to return some χρύσεα χαλκείων. In the mean time I shall not omit that opportunity which God will vouchsafe at all times, of praying for his multiplication of blessings, and preservation of you to the glory of his saving grace in Christ Jesus. In whom,

Your Grace's to be commanded,

THO. COVENTRY AND LITCHFIELD.

Eccleshall Castle,
August the 24th. 1626.

LETTER CCCLXXXIII.

MR. JOHN HILL TO THE ARCHBISHOP OF ARMAGH.

Right Reverend, and my hon. good Lord,

The salutation of that blessed apostle in all his epistles be multiplied upon you. I am bound to acknowledge, with many thanks for your lordship's favour, and I can wish no more to you, than what I desired, and do beg may be multiplied upon you; that by your gifts received, you may glorify the author, by seeking the beatifying of his Church, defending of his truth and countenancing of his servants that desire to fear his name in truth. I need not tell your lordship of the evils of the age; nor yet put you in mind of the subtle instruments of Satan, that seek cunningly to undermine the holy and blessed truth; neither yet need I to suggest into your mind, of the plots the devil is laying, by using such instruments of place and credit to betray the truth: wherefore my humble request unto your grace is, that your lordship would assume unto you that spirit of courage and resolution in the Lord's cause, as your judgment knoweth, and your heart desireth: for I fear that upon this solemn meeting, so public, of all the nobles and peers of the land, there is somewhat to be propounded about religion, either touching her liberty, or that may make way to prejudice her verity; and the rather I think so, because that popish earl, doth all in all (that loveth not the truth). Now, I humbly beseech your lordship to stand up for the Lord Christ, that none of his royalties be touched and violated; and if it be about toleration or liberty to popery, do not so much as yield to the least

evil, or appearance of it, lest it prove a disadvantage to the Gospel: for assure yourself, if in anything you yield in this kingdom, you make way for the rest of the kingdoms; and it may be, it is a trial put upon your lordship, by name, among the rest. The Lord knows we are miserable enough already; (but if the God of heaven preserve peace and truth, and if not peace, yet truth, we may do well enough) who knoweth, but the Lord hath raised you up for this purpose to stand for his truth, even at this time, when it is so strongly assaulted, and a combination made, by such as are in seeming with us, and yet against us. And thus expressing my desire, and having no way to flee, but unto your lordship, I pray God continue your life, and direct your heart, and guide you into every good way. And so, I humbly take leave, with my wife her dear respect remembered, I rest,

Your Lordship's much bounden,

And ever ready,

JOH. HILL.

Tougher, 21. Octobris, 1626.

I write a brief letter to Mrs. Ussher, yet carrying myself in good terms.

LETTER CCCLXXXIV.

THE ARCHBISHOP OF ARMAGH TO THE RIGHT HON. DAVID P. ROCH, VISCOUNT OF FERMOY.

After our hearty commendations to your lordship, your lordship, by these presents, may understand that we have received from our well beloved in Christ, Richard, by the providence of God, lord bishop of Cork, Cloyne, and Ross, letters of request, to call into the king's highness's court of prerogative for ecclesiastical causes within this kingdom, certain differences between your lordship and others, and Elizabeth Lyon, widow, the relict and sole executrix of William Lyon, late bishop of Cork, Cloyne, and Ross, touching certain proxies of certain rectories and vicarages which your lordship do, or late did, hold, whereof it is complained on the part and behalf of the said Elizabeth, to our said brother, the said lord bishop of Cork, &c. that your lordship, amongst others, at the day of the death of the said William Lyon, her said late husband, was in arrear for divers years, then fore past, the which your lordship do still detain.

These are therefore to pray and require your lordship to make your lordship's appearance before us, or our substitutes, in St. Patrick's Church, Dublin, on Monday next, the twenty-eighth day of the present November, in the afternoon of the same day, between the hours of one and two of the clock, then and there to answer to the said Elizabeth Lyon, in the said cause. Whereof not doubting but that your lordship will have a

special care, we bid your lordship right heartily farewell, this twenty-third of November, 1626.

Your Lordship's very loving Friend,

JA. ARMACHANUS.

LETTER CCCLXXXV.

THE ARCHBISHOP OF ARMAGH TO ——— ———.

Salutem in Christo Jesu.

It is reported unto me by some who are well acquainted with the course of your ministry, that you trouble the Church with certain unsound opinions, touching predestination, free-will, falling from grace, and some other points, which are repugnant both to Scriptures, and to the articles agreed upon by the convocation held at the time of the last parliament.

Wherefore I thought it expedient, according to the place which God hath called me unto, to admonish you as a brother, charging you before the Lord, that you strive not about words to no profit, but to the subverting of the hearers, and that in a godly humility you give yourself to the study and preaching of the holy truth of God in the received principles thereof, which will take up your time with profit to the people committed to your charge, and comfort to yourself at the day of Christ. So, recommending this thing to your serious consideration, and beseeching the Lord to bless you with the spirit of a sound mind, I bid you farewell, and rest,

Your well-wishing Friend,

J. A.

Dublin, December 8.
1626.

LETTER CCCLXXXVI.

MR. R. SIBBS TO THE ARCHBISHOP OF ARMAGH.

RIGHT REV. AND MY VERY GOOD LORD.

I ANSWERED your letters presently upon the receipt of them, but out of a mind diversly affected as divers things presented themselves to me, it much moved me when I perceived your great care of the place, the cost, the trouble, the more than ordinary inclination towards me, far beyond any deserts of mine. Yet as I signified to your grace, when I consider God's providence in raising me so little before to another place, and that compatible with any present employment here in London, it moveth me to think it were rash to adventure upon another place. And I have entered into a course of procuring some good to the college, which is like to be frustrate, if I now leave them, and they exposed to some who intend to serve their own turn of them. The scandal whereof would lie upon me. The judgment of my friends here is for my stay, considering I am fixed already, and there must be a call for a place; as to a place, they allege the good which may be done, and doubtfulness of good succession here; and that it were better that some other man had that place that were not so fixed here. These and such like considerations move them to think, that when your lordship shall know how it is with me at this time, that you will think of some other successor. Nothing of a great time so much troubled me. I humbly desire you, my lord, to take in good part this my not accepting, considering now there be other difficulties than were when you were in England with us. It is not

yet openly known that I refuse it, that so you may have time of pitching upon another. I write now this second time, fearing lest my former letter might miscarry. I could set the comfort by you against many objections, were not that late chief in Cambridge. I count it one part of my happiness in especial manner, that ever I knew your lordship; the remembrance of you will be fresh in my heart whilst I live, which will move me to desire the multiplying of all happiness upon you and yours.

I have not delivered the letter to my lord of Canterbury, because it hath reference to the business as it concerneth me. The Lord continue to honour you in his service for the good of many, and to keep you in these dangerous times.

Your Grace's to command in the Lord,

R. SIBBS.

Gray's Inn,
Feb. 7. A. D. 1626.

I humbly desire you to remember my service and respects to Mrs. Ussher.

LETTER CCCLXXXVII.

MR. W. BEDELL TO ————————

Sir,

With my hearty commendations remembered, I have this day received both your letters, dated the 2d of this month. I thank you for your eare and diligence in this matter. For answer whereof, although I have desired so much respite, as to have conferred with some of my friends, such as possibly do know the condition of the place better than I do, and my insufficiency better than my lord primate, yet since that I perceive by both the letters the matter requires a speedy and present answer. Thus I stand. I am married, and have three children; therefore if the place require a single man the business is at an end. I have no want, I thank my God, of any thing necessary for this life; I have a competent living of above one hundred pounds a year, in a good air and seat, with a very convenient house near to my farm. A little parish not exceeding the compass of my weak voice. I have often heard it, that changing seldom brings the better, especially to those that are well. And I see well that my wife (though resolving as she ought, to be content with whatsoever God shall appoint) had rather continue with her friends in her native country, than put herself into the hazard of the seas, and a foreign land, with many casualties in travel, which she perhaps, out of fear apprehends more than there is cause. All these reasons I have, if I consult with flesh and blood, which move me rather to reject this offer, yet with all humble and dutiful thanks to my lord primate for his mind

and good opinion of me. On the other side, I consider the end wherefore I came into this world, and the business of a subject to our Lord Jesus Christ, of a minister of the Gospel, of a good patriot, and of an honest man. If I may be of any better use to my country, to God's Church, or of any better service to our common Master, I must close mine eyes against all private respects, and if God call me, I must answer, Here I am. For my part, therefore, I will not stir one foot, or lift up my finger for or against this motion, but if it proceed from the Lord, that is, if those whom it concerns there, do procure those who may command me here to send me thither, I shall obey, if it were not only to go into Ireland, but into Virginia, yea, though I were not only to meet with troubles, dangers, and difficulties, but death itself in the performance. Sir, I have as plainly as I can showed you my mind, desiring you, with my humble service, to represent it to my reverend good lord, my lord primate. And God Almighty direct this affair to the glory of his holy name, and have you in his merciful protection. So, I rest,

Your loving Friend,

W. BEDELL.

From Bury, this 6th of March,
1626.

LETTER CCCLXXXVIII.

MR. THOMAS DAVIES TO THE ARCHBISHOP OF ARMAGH.

Most Reverend Sir,

May it please your grace to take notice that my last unto you was of the 20th October, per the ship Rainbow, when sent you such books in the Syriac tongue as then could procure, the which I hope are in safety come to your hands and to content. I do not cease to procure those other books your lordship wrote for. The Old Testament in the Syriac is not yet finished; in forty days I hope to have it in my possession, with the books in the Samaritan language that were granted to the Spahee in Damascus; a Venetian that lives there promiseth to procure them for me, and at easy rates. The Psalter in the Syriac, according to the Greek, I cannot find as yet, this city and hereabouts being very bare of ancient books, the reason I conceive to be, is that the Christians be much kept under. But in the parts of Mesopotamia, where Christians have more liberty, there be found divers ancient books. But the truth is, I cannot devise any means to obtain them, the place being very remote, and not a Frank passeth that way. Divers letters I have caused to be written to the patriarchs and bishops that live there, but have no answer of them, so doubt that many of them miscarry, yet I will not give over to solicit them in this manner. Neither am I unmindful of the New Testament in the Ethiopian tongue. I hope in time to procure it. I am heartily glad when can light upon any of the books may do service to the Church of Christ and your lordship; the reward I expect and desire is the

benefit of your faithful prayers, and in truth I have much need thereof.

I perceive by your lordship's letter of the 31st July, from Oxford, that you had the books sent per the ship Patience. By the ship Barbary Constance of London, that may depart Scanderon in four or five days, have sent you some few loose sheets of paper, and copies of some of Ephraem's works, and another book that I ventured to buy, and, as am informed, is no other than a grammar in the Syriac, it cost not much, and it may prove useful. I will not be too bold in this kind for the time to come, for this if I have done amiss I crave pardon; the cost of these books, and them sent per the Rainbow will advise your lordship of, when shall send the books I expect from Damascus and Mount Libanus.

I have not any news worthy your knowledge. Yesterday the vizier and janizary Agan are arrived here from Constantinople, whence, after grazing of their horses, they proceed for a second attempt against Bagdad, which cannot be before next spring; in the mean time they will draw near the confines of their enemy the Persian, and lie at Emeeta, or thereabouts. We are fearful in this place that the sickness return not this year, in regard it is advised from Sidon and Cairo that it is in those parts very hot, the Lord's will be done. Pardon the rudeness of my style, and in what offend impute to my ignorance, and take me for no other than a plain merchant. One thing almost forgotten, wherein must be a bold petitioner to your lordship, and that is this; at my last being in Ireland, I * * * * * * of Mr. Alderman Parkhurst in London; the debt is my brother Richard Davies, and I understand from him that to the day of the date of his letters, which was lately, he was not paid. My suit to your lordship is, that you be pleased for my sake to afford him your favour and furtherance for the recovery of it, so shall I be much more obliged to your grace, and ever remain your debtor. And thus, with the remembrance of my duty to your lordship and Mrs. Ussher, with many humble and hearty thanks for the favours you conferred upon my poor sister,

your unworthy servant, I humbly take my leave, and commend you and your's to the protection of our good God, and rest,

Your Grace's in all bounden

Duty to be commanded,

THOMAS DAVIES.

I pray commend me to my sister, and if married, to her husband.

From Aleppo, the 13th March, 1626.

LETTER CCCLXXXIX.

MR. LEONARD SHORTALL TO THE ARCHBISHOP OF ARMAGH.

Reverendissime in Christo Pater,

Cum veræ religionis semen flexanimi suasione volenter instillatum non violenter obtrusum, profundiores per fœtatura mentis novalia radices agens, in multiformes actionum divinarum conatus quasi grumos, totidemque generosos sementis generosæ racemos germinabunde necnon gemmabunde fruticescat, et consequenter in animabus regenitorum pro lituo, lolio, galea, lyra, lilia vomer succrescant, et pro fulmineo cordifragoque legis Mosaicæ tonitru mortis minace, pro veteri Adamo, pro calloso cordis cauterio, surrogantur libertas evangelii paci-dica, novus Adam munificentia fructuosissimus, recolata cereaque corda solis evangelii luminoso splendore liquescentia; e contra cum videamus e coactis ad religionem conscientiis quod nihilo melius quam carduus et spinis surgit paliurus acutis, ea profecto demum subditorum religioni conformandorum potissima videatur ineunda ratio, quæ minus violentiæ, plus animos invitaturæ suasionis adhibeat. Hæc autem adeo fœlices aditus progressusve non experitur in ætatibus maturioribus errorum seminatione præpossessis (qui venit exacto tempore pejus amat) quam in juventute tyronica quorum mentibus ut tabulis rasis indelibatis adhuc, characteres nulli, nullæ depinguntur imagines, quo facilius est eas veritatis semente præoccupatas errorum grassationes extrinsecus adorituras amoliri, seseque suo robore confirmare. Quo semel est imbuta recens, &c. Præcipuus vero zizanias heresium strangulandi modus est, totalis pædagogiorum

papistarum suppressio, quibus perseverantibus ut procatarctica febris occasione perfecta reformatio semper est desperanda, ut vos sæpe affirmasse memini. Verum enimvero dici vix queat quam deplorandus est Hyberniæ status et plagæ Midensis præcipue vestræque futuræ sedis metropolitanæ apud Drohedah, quæ tota scatet colubrigenis hisce scholis philosophastricis partim, partim logicis, unde tamen ut ab equo Trojano prorumpunt indies sacrificuli captantes nova presbyteria, novi crassique qui depositis jam larvis impudentia plusquam cadaverosa, aperta fronte per forum publice cursitant, nusquam non missitant sub dio tutoque vultuosos lectores, se suosque papicolas consortes nescio qua fluminosa libertatis spe solantur pollicitabundi; dubioque procul nisi breviter insolentis arrogantiæ cristata supercilia retundentur, ovium cervicibus capræ silvestres insultabunt. Sed magna refocillationis spes in te præcipue consistit, in te boni omnes corporis animique oculos convertunt, suadentes sibi, quod tu, qui te fortissimum propugnandæ religionis agonistan exhibuisti, papales harpyas ab Ecclesiæ mensas defædando gladio oris exagitasti, delumbasti, enervasti, in hoc etiam Sioneæ politiæ non defueris, quin auctoritate regali munitus ore gladii serpentinas hasce reipublicæ sentinas funditus exhauseris, nigricantes ignorantiæ nubes expuleris, omnia bene pacateque dirigendo disposueris, prout clavus tuæ gubernationis, dignitatis severitas, justitiæ rigor, patriæque calamitas, si loqui liceat, expostulaturiunt; memineris Palladam musarum gubernatricem non literatura duntaxat ad instruendum sed etiam panoplia propugnatrice oppugnatriceque muniri. Eia igitur cum virtus in actione consistat, propriis viribus adorna quam nactus est Sparten, ut ætates successuræ nosque Hyberni gratulabundi prædicemus te Hybernigenam reformatorem veræ religionis efficacissimum, mystagogicum plebis Canaaniticæ Coryphæum, ecclesiasticæque libertatis assertricem cynosuram veritatis directivam. Denique precibus obnixe vestram gratiam precabundus obtestor, ut inter reliqua tua a rege postulata mentionem facere dignaris de supprimendis scholis per Hiberniam papisticis, in emolu-

mentum tam ecclesiæ quam reipublicæ quarum utriusque futurus es oculus observantissimus. Sic novus usque tuas laudes exaugeat annus,

Et crescente tuo tempore crescat honos;

Tuæ Gratiæ devotissimus,

LEONARDUS SHORTALL.

Sæpe detuli non solum in curia vestra sed etiam apud proregem Hybernum ludimagistros studentes, cum quibus expostulavi de clandestinis scholis, sed nihil secius profeci quam si siluissem.

LETTER CCCXC.

DOMINO REVERENDISSIMO JACOBO, DEI GRATIA ARCHIEPISCOPO ARMACANO, ET TOTIUS HIBERNIÆ PRIMATI A. S. GRATIAM ET PACEM A DOMINO.

Cum historia vestra de successione et statu ecclesiarum præsertim occidentalium, D. Reverendissime, in manus meas, hac æstate proxime elapsa, incidisset, quam inspiciendi nunquam antea mihi occasio ministrata est, ea avide atque indesinenter perlecta varia pro varietate lectionis in me effecta produxit; jam enim admirationem non sine timore partim ex narrationibus vere stupendis; partim ex operibus Dei, qui tot repetitis prodigiis et plagis olim animos hominum, veterno laborantes, ad attentiorem supervenientis calamitatis considerationem suscitavit, quæ ut ex præfinito Dei ab æterno consilio evenerunt, sic et eodem quo in tempore eas per os Johannis modo revelavit et prædixit postea sunt perpetratæ. Subinde commiserationem excitavit ex solutione Satanæ, et Ecclesiæ sub Antichristi tyrannide miseranda conditione. Tertio oblectationem commiscuit, ex sanctorum Dei virili constantia, qui (utcunque calumniis ab adversariis oppressa et lacerata esset eorum innocentia) tamen toto soluti Satanæ tempore synagogæ pontificiæ strenue sese opposuerunt. Denique passim præclarum lumen pro rei tractatæ penitiori inspectione et cognitione attulit; atque ita animum meum desiderio tertiæ partis historiæ inflammavit, et oblata hac opportunitate videndi iterum faciem tuam (quem ut angelum cœlitus missam suspicio) non potuerim me continere, quin te polliciti tui commonerem, quamvis mihi serio sit persuasum te nequaquam esse oblitum, ut nimirum tandem (si per tot alia tua magni ponderis negotia licuit

supremam manum huic operi et historiæ imponere) eam in lucem prodire patiaris. Hoc a gratia tua, consueta clementia, cura, eruditione, vigilantia et industria omnes pii expectant. Immo ardenti desiderio, ingentibus et flagrantibus precibus flagitant. Immo te hoc Ecclesiæ Christi (cujus assidue cura reverentiam vestram magis sollicitam habitura est) debere contendunt: imperfectum ædificium judicantes nisi culmen superædificaveris. Quod ut perficias et alia permulta utilitati Ecclesiæ inservientia Dominum ac Servatorem nostrum Jesum Christum ter opt. max. toto corde precamur, ut te quam diutissime nobis sospitem et incolumem esse velit. Vale et vive nunc et in sempiternum.

ALEX. SHARPIUS.

AD REVERENDISSIMUM IN CHRISTO PATREM D. D. JACOBUM PER DEI GRATIAM ARCHIEPISCOPUM ARMACANUM, ET TOTIUS HIBERNIÆ PRIMATEM.

EPIGRAMMA.

Virtutis si imo est subsistens margine Magnus,
Tum noster certe est Maximus Usserius.
Virtutis fideique apicem namque attigit ipsum,
Firmo investigans sæcula prisca pede:
Quodque ævum obscurum tenebris involverat atris,
Ipse acie mentis explicuit liquidæ.
Atque exercitio viguit mens nobilis alto,
Dum verum latitans quærere dulce fuit.
Ætates dum tot percurrat, et ordine recto,
Quæ fidei est sedes, quis status usque probet:
Contra Romulidas falso qui nomine jactant,
Antiquam solos se tenuisse fidem.
Quorum verba citans maledicta profana refellit,
Et proprio jugulans hos velut ense necat.
Dum simul ostendit robustum in vincula ut alter
Fortior injecit, vasaque diripuit.

Serpentem antiquum ut Christus comprendit, et annos
Clausum ac signatum mille ligavit eum.
Qui licet ad tempus fuerat breve deinde solutus,
Hoc spatio elapso postea captus erat;
Perque Evangelium instauratum compede firmo
Judicii æterni vinctus in usque diem.
Præsul, magna tibi a dispersa Ecclesia habetur
Gratia pro summa sedulitate tua:
Macte age, namque usu nitidus censebere semper
Tanto vir; potius vel Deus exiguus.

A(LEX.) S(HARPIUS.)

LETTER CCCXCI.

THE ARCHBISHOP OF ARMAGH TO ———

My most Honourable Lord,

It is very true, that Mr. Temple, and Mr. Floyde of the college were with me here, and acquainted me with their resolution of taking a journey into England. Which, although I did much dissuade, as discerning it to be of very little use, yet seeing their minds earnestly bent that way, I did at last yield unto them, and furnished them with the best instructions I could, for the fittest carriage of their business. These two provisoes only I added: that Mr. Temple should make up his accounts before he did leave the kingdom; and whatsoever the expenses of their journey should come unto, they should not put the college to a greater charge than twenty pounds sterling, or twenty-five pounds at the most, both which propositions were by them condescended unto. But now very lately, even by the last packet, I have received a letter from Mr. Sibbs, signifying his doubtfulness of accepting the place of provost here, (he having being, at the same time, chosen head of another college in Cambridge) which hath much altered our intentions. And therefore have I dispatched a messenger on purpose, with instructions unto the fellows of the college, to conclude the matter at home, without troubling themselves with any further agency. I recommend unto them in special the nomination of Mr. Joseph Mede, fellow of Christ's college in Cambridge, who is a single man, very eminent for learning, and one that will wholly apply himself to the government of the house, without

ever seeking any further preferment. If this motion may receive life and approbation from your lordship's authority, that poor society shall have cause to bless your memory hereafter, and for the present be eased of a great deal of trouble and distraction. I am assured the gentleman will presently come over upon my letter, without sending any messenger unto him of purpose. Yet if the fellows will needs be at that needless charge, seeing exception is taken at the sending over of two, when one may as well serve, and these two in particular, who for the present do bear a principal charge in the house, I suppose your lordship cannot do better for the quieting of all parts, than to require them to make a choice of a third person for undertaking the journey, who for the present beareth no office in the college, and in that respect may for the present be better spared. Which yet I humbly submit unto your honour's further judgment.

J. A.

1626.

LETTER CCCXCII.

MR. JOSEPH MEDE TO THE ARCHBISHOP OF ARMAGH.

My Reverend Lord,

I am not able, in so short a time as the messenger's haste allows me, to express my humble thanks unto your lordship for so undeserved a favour as your lordship hath showed me. It is sufficient I have had so great a testimony from your grace. The consciousness of my much unworthiness makes me consent with the success, though contrary to your grace's desire. I have not heard of any agents from the fellows to that purpose. Your lordship's letter brings me the first notice; nor would I be willing to adventure into a strange country upon a litigious title, having seen the bad experience at home of perpetual jars and discontents from such beginnings. If they hereafter come unto me, I shall frame answer accordingly, and humbly thank your grace for your care to have me rightly informed. Howsoever I know myself better than others do, and justly fear, had the election been unanimous, whether I should answer either your lordship's or their expectation. I am slow and difficult of speech, and how that may unqualify me for the duties of the place I know not. Yet your grace's favour in this commendation shall everlastingly oblige me to your service.

Your grace's unspeakable favour this time twelvemonth revived my thoughts upon the synchronisms of the Apocalypse; whereof your lordship vouchsafed to accept the first and rude draught expressed with difficulty and obscurity, whilst I could not yet well weld the conceit.

Since that my thoughts, new stirred, discovered great imperfections therein, and somewhat caused me to blush I had made your grace a witness thereof. I buckled to it again, and so reformed and altered it for style and method, that it is in a manner new. I have put the scheme to be cut, and intended, ere this, to have printed some few copies propriis sumptibus, had not the cutters deceived me or deluded me this quarter of this year. When it is once done, I will submit some copies thereof to your grace's pleasure and judgment, together with a riper speculation upon the twelfth of Daniel than I once intimated to your grace. My lord, we know not here in what case we stand; strange things have come to pass since your grace was with us. God Almighty turn all in the end to the good of his Church and distressed people. Some newly imagine a likelihood of change shortly, and seem to be privy to the grounds thereof, his Majesty being secretly inquisitive of the state of his kingdom, &c.

Thus, desiring your lordship's prayers, with my humble service, I rest,

Your Grace's most ready

To be commanded,

JOSEPH MEDE.

Christ Coll.
March 30, 1627.

LETTER CCCXCIII.

MR. EDWARD PARRY TO THE ARCHBISHOP OF ARMAGH.

Most Reverend,

Upon Wednesday last I received this enclosed, together with a letter from Mr. Temple to the fellows, the contents whereof were these: that it hath pleased the King's Majesty to grant his gracious letter for the settling of Mr. William Bedell in the provost's place; and that they intend to be over very shortly to the putting an end to all tumults, and the long desired settlement of our college. The general report of Mr. Bedell his sufficiency, confirmed especially by the ample testimony your grace hath given of his worth, hath made these news welcome, wherewith I have made bold to acquaint your grace.

The Lord bless your grace with health, and long continuance thereof in all happiness, to the glory of his name, and the good of his Church, which he shall ever pray for who ever rests,

Your Grace's ever ready to be commanded,

EDWARD PARRY.

Trinity College, this 15th of June,
1627.

LETTER CCCXCIV.

MR. WM. BEDELL TO THE ARCHBISHOP OF ARMAGH.

Right Rev. Father, my Honourable good Lord,

These I write to your grace from the Ringes, being ready to embark for England. The little leisure which I have had since my coming to Dublin, and the suddenness of my departing, gave me not respite to do it at Trinity college: and the chief occasion of doing it now was not given me till a little before my departure. I have taken upon me the government of that society, though with privity to myself of very much insufficiency thereto; I have endeavoured hitherto to set order first in the worship of God (much neglected, as appeared by the very ill array of the chapel itself, and omitting of communions these many years). Then in the reducing the statutes, hitherto consisting of a few papers tacked together, part English, part Latin, and all out of order, into one body, as orderly I could. So at least, as I hope, it will now pass for a statute book. Besides this, in the reformation as far as with example and fair means I could, of the abandoning the hall and chapel, and newfangledness in apparel, and long hair, and ruffles, wherein this city, and the very greatest of the clergy are, methinks, very exorbitant. The revenues and state of the college I have not yet looked into. Only desired Sir James Ware to draw out the true estate thereof against my return from England. To the which purpose I have left out for him a rental of the college lands, and all the books of accounts from the beginning. And Mr. Lloyd, whom we have chosen vice-provost, hath promised to give

him all assistance, and is very able to do so, as having taken a view of the whole already. A little before my parting I moved my lord deputy about the pension of forty pounds for the leeture in Christ Chureh, by whieh it was written to me that my means being otherwise less than that whieh I part from, might be exempt. He answered me, that it eame out of the defaleations, whieh were no longer in his hands, whieh my lord Doewra also affirmed to be true. I found after a note that it was allowed by eoneordatum out of the imposts and other easualties, and so might be allowed still, if letters were obtained out of England to that purpose. His lordship hath written for that purpose to Sir H. Holeroft, and to my lord Grandison very effeetually, and more than I eould have desired. The fellows that now supply the leeture, have agreed, if it eannot be obtained, I shall eome into part with them, after those that now are in the performanee of that plaee shall any way leave it: or else have the eateehist's plaee the next year, whieh is as mueh as I desire, to satisfy my friends, I have not ehanged for a worse eondition than I am to forego.

A little before my eoming away, I was requested by them to enter into the eonsideration of the elause in the charter of the foundation removing them at seven years standing, after they be master of arts, and whereas they desire it should be extended till they be of twelve years standing; and it seems to me that neeessarily a new eharter is to be obtained, in as mueh as they have far exeeeded their old lieense of mortmain, it seems that all under one it may be obtained, that in this point there should be an enlargement also. I promised to do something in this affair. But thinking more seriously of the matter, I eannot tell whether I have done well or no, even to promise so mueh. For though I do not diseern any ineonvenienee herein, yet I eannot tell whether there may not be more than I am aware of. One thing I have even by this means persuaded them unto, viz. the keeping of two eommon plaees weekly, heneeforth throughout the year; where it was but one a week, and in term time only.

And now, though sooner it had been better, I do humbly entreat your grace to direct and advise me in this doubt. For if it seem to you that this may be for the good of the society, and Church of God here, that they continue here longer, as well to be more ripe ere they come abroad, as to know the state of the college, and assist in the government thereof better: I shall rejoice in this my opinion, which was also the opinion of my friend Dr. Ward, who procured such a like statute to be changed in Sydney College. If otherwise, I do resolve herein to compromit mine own opinion to that of your grace, who understands the condition of these times, this realm and Church, and the college, better far than I do. Wherefore, humbly again beseeching your grace to pardon my boldness, and direct me in this affair, by the letters to be directed to Mr. F. Burnet for me at my coming to London with the next occasion you have to write into England; and if I may be of any use to your grace there, or any where, to command me. I do most heartily commend the same to the gracious protection of our good God, and do rest,

Your Grace's in all duty,

W. BEDELL.

Sept. 10. 1627.

LETTER CCCXCV.

SIR JAMES WARE TO THE ARCHBISHOP OF ARMAGH.

Most Reverend,

It is the least token of thankfulness I can show for the many favours I so often receive from your grace's hands, to let you have the view of all such old manuscripts concerning the affairs of this kingdom which come unto me; especially knowing the good use your grave and deep judgment may make of them. The Annals which I now send do principally concern Leinster. The book also, as I am informed, being known by the name of Liure Leynach, or the Leinster book. I have now a special occasion to use my Ulster annals and the Annals of Inisfallen; I entreat your grace to send them me by this bearer. I cease to be further troublesome, desiring God to continue all your endeavours to his glory, and the good of his Church.

Your Grace's always to be commanded,

JA. WARE.

Mayeston, 21. September,
1627.

LETTER CCCXCVI.

MR. MICHAEL ROBARTS TO THE ARCHBISHOP OF ARMAGH.

Most Reverend, and my most gracious Lord,

It was told me that Dr. James's Index could not be had at London, and I believe it, for it is not yet exposed to sale at Oxford; yet I prevailed with the stationer for one, which I made bold to send here enclosed to your lordship. If there be not much in it, I wish there were. Yet as little as it is, and as little as I may challenge in that little, I desire it may serve for a testimony of much service, which I owe to your grace: if I may ever do any, I shall think myself favoured in it, not worthy of it. The thought of my own unworthiness maketh me doubt the success of my late letters, wherein I was a petitioner to your grace for favour of some help in the procurement of a lecture near Oxford, by means of Mr. Damport, preacher of Colman-street. Upon knowledge of your lordship's mind in my behalf, I persuade myself he will do it. Therefore I am still willing to beg a few lines to that intent, if there be not a resolution to the contrary. I should here set down the case more particularly, were it not for this, that I may not think that all my former letters of that subject have miscarried. But if it may not be, it had been better for me never to have troubled your grace with a fruitless suit. Doctor Jackson hath lately put forth a book of the Divine attributes, which is here with us much spoken against, and hath drawn upon the author's person a general dislike in Oxford, if not hatred. Doctor Hall's book to his diocese of Exeter is of the contrary character. I would have sent these,

but that I may well think I were prevented from London. What Doctor Jackson speaketh of Arminianism to the earl of Pembroke in his epistle, could not be endured; nor those words "impotent immutability," in the chapter of the decree, besides many other things interpreted generally to be harsh and strange. Dr. Potter, the provost of Queen's, doth still inquire of your lordship's health, but of late when Oxford was full of the report of my lord primate's decease, then he could not be at rest.

We shall pray that there shall be mercy and peace to the Church, and that one branch thereof may be in continuing the blessed love of your person to the use and benefit of his Church, who will not now long tarry. In him I remain,

Your Lordship's most unworthy servant,

MICHAEL ROBARTS.

Coll. Je. Oxon,
Feb. 26. 1627.

LETTER CCCXCVII.

MR. F. BARCLAY TO THE ARCHBISHOP OF ARMAGH.

Most Reverend,

May it please your grace, I have endeavoured, since your grace's being last in Armagh, to try if I could learn where any ancient chronicle of Scotland might be had (in regard I heard your grace saying that none such ever came as yet to your grace's hands), neither have I laboured altogether in vain; for I understand by a gentleman that now liveth in this kingdom, that he himself gave unto his nephew, out of his own library, at his leaving Scotland, a chronicle which, as he assures me, is above three hundred years old, the which I cannot but believe, in regard the gentleman who informs me of it, is of good worth and credit: he is one of ancientest barons in the north of Scotland. I have also prevailed so much with him as to obtain his letter to his son, Sir William Sinklar, who is son-in-law to the archbishop of St. Andrews, that he shall get that manuscript, and send it over by any messenger of mine. I had also conference with the archbishop his own son lately, who assures me his father has other manuscripts of that kingdom, of far greater antiquity; so as if your grace be pleased to write over unto him, and send your grace's letters unto me to Armagh, to Mr. Gray his house, I will presently send a messenger over both for the one and for the other, who shall return with all possible diligence, and if he have good success, I shall think myself happy in having this occasion to do your grace service.

May it please your grace, this poor gentleman, Bryan

O'Hagan, being farmer to the glebe land of Carnteall, as well in the time of the late incumbent as now, since Mr. Chesman his incumbency complaineth of a great wrong done him either by Mr. Chesman or me, for which he is forced to petition to your grace for remedy. The matter wherein he is wronged it is this: I having authority from your grace, as sequestrater of that living the last harvest, to receive the whole profits of it, and to dispose of them according as your grace, by your order, under Mr. Hilton his hand, had appointed me, I received from your grace's petitioner his last Allsaints rent, and disposed of it according to your grace's order; wherewith Mr. Chesman not being contented, has gone and distrained again for the whole rent. May it therefore please your grace to order upon the petition, that Mr. Chesman shall cease from troubling the gentleman, and have recourse against me, either before your grace or any court of justice. Thus, craving pardon for my boldness, with kissing your grace's hands, I humbly take my leave,

Your Grace's ever to be commanded,

F. BARCLAY.

Mar. 26.
1628.

LETTER CCCXCVIII.

MR. H. FETHERSTON TO THE ARCHBISHOP OF ARMAGH.

My Lord,

May it please your grace, having occasion of furnishing of a note of ordinary vendible books, sent unto me from one Mr. Preston, although unknown, by my good friend Mr. Fleming, the bearer hereof, I make bold to take occasion to signify to your grace that I have now coming, besides my Frankfort books, an extraordinary large furniture from Venice, where, amongst other rare books, my factor writes that he hath almost gone through for a library of Greek manuscripts. I have given him time enough,, and therefore he doth not only ransack Venice, but also Padua, Bononia, Florence, and Rome itself, and intends to visit Naples in going up one way, and returning another. I thought it my duty to acquaint your grace with so much, by reason I have advices that I have already forty great chests at sea, and if it please God to send them hither safe, to print a catalogue of them, and to send your grace one. I cannot for present commend any new books, more than formerly given notice of, save only of one Chocquet de Gratia, 4to. and Mauding in Decallogum, fol. both printed at Douay, in good request. For news I dare not presume, only we be now in great good hope of a successful parliament. For present I have requested Mr. Fleming to take care to deliver to your grace these four sermons of the fast, and Mr. Selden's famous book of my lord of Arundel's antiquities; and I am likewise to

request, that if any question be of those books sent by him, that the searchers may have no advantage against them, by virtue of any privilege for preventing of bringing into the kingdom books that be not only lawful, but such as they have not, nor cannot be found in Duiland. Thus, craving pardon for my boldness, I humbly take my leave,

Your Grace's to his power,

HENRY FETHERSTON.

London, April 30.
1628.

LETTER CCCXCIX.

MR. WILLIAM BEDELL TO THE ARCHBISHOP OF ARMAGH.

Right Rev. Father, my honourable good Lord,

By your letters of the 8th of March, which I received not till the 21st of this month, I understood with some ground of assurance that which before, by the letters of other men, and common report, I had heard of, touching the troubles in the college, by the rashness and unfaithfulness of Mr. Lloyd. To whom I beseech your grace to conceive aright how I committed the trust of the government of the house; not by mine own authority, peremptory choice, or so much as nomination. But he being first nominated by the greater part of the seniors, and after it was put to votes, again chosen by the greater number of their voices, I could do no less than adjoin myself to their desires, the rather, because I perceived there was ability and sufficiency enough in him, though, as the event showed, he wanted moderation. Blessed be God, the pernicious example which was given hath found so exemplary a punishment, as it may rather strengthen than infringe the liberty of the house for future time. Touching my return, I do thankfully accept your grace's exhortation, advising me to have faith in God, and not to consult with flesh and blood, nor have mind of this country. Now, I would to God your grace could look into my heart, and see how little I fear lack of provision, or pass upon any outward thing in this world. My chief fear, in truth, was, and is, lest I should be unfit and unprofitable in that place. In which

case, if I might have a lawful and honest retreat, I think no wise man could blame me to retain it. Especially having understood that your grace, whose authority I chiefly followed at the first, did from your own judgment, and that of other wise men, so truly pronounce of me that I was a weak man. Now that I have received the letters, so full of love and encouragement, it puts some more life in me. For sure it cannot agree with your goodness and ingenuity of the praise among all God's graces in you by those that know you, to write one thing to me, and to speak another to others of me, or to go about to beguile my simplicity with fair words, laying, in the mean while, a net for my feet, especially since my weakness shall, in truth, redound to the blaming of your own discretion in bringing me thither.

Wherefore I am resolved, unless before the 13th of May I hear from your grace to the contrary, to put myself upon the way towards Ireland. And God Almighty, who strengtheneth the weak, grant me by your prayers a prosperous journey thither; and that if I help not much, at least I may not hinder his work. To his gracious protection I commit you, and rest,

Your Grace's in all duty,

WILLIAM BEDELL.

Horningerth, April 28.
1628.

LETTER CCCC.

MR. JAMES DILLON TO THE ARCHBISHOP OF ARMAGH.

Most Reverend,

Upon my arrival here I delivered the books that your grace did send unto Doctor Bainbridge; he was pleased to go with me unto the rector of this college, Mr. Doctor Prideaux, and to pray him (Doctor Hackwill being then absent) to see and perform the contents of the letter, that your grace directed unto that worthy gentleman; since which perusal he hath (for your lordship's sake, done me all the courtesies that I could expect from him; Mr. Doctor Hackwill hath likewise for the same reason (from the time of his return hither) been ready to impose all the obligations that could be put upon me.

I have not heard out of Ireland since my coming into this kingdom, and therefore am not able to give your lordship any account of Mr. Dillon of Killiki's inclination, as by your lordship's means I have received the best felicity that I could wish for upon earth, and from your lordship greater favours than I can hope to deserve, so will I sincerely, and zealously, from the very bottom of my heart, pray unto God for the long continuance of a prosperous life unto your grace, to the glorifying of his Divine Majesty, the illustrating of his saving truth in this world, and the establishment of your lordship's eternal happiness in the ever flourishing world to come! if I may have power, or be worthy to

do your lordship any other service, I will show myself,

Your Grace's most humble,

And faithful servant,

JA. DILLON.

Exeter College, in Oxford, this
16th of July, 1628.

LETTER CCCCI.

MR. THOMAS DAVIS TO THE ARCHBISHOP OF ARMAGH.

Most Reverend,

May it please your grace, by the ship Hercules, of London, I have sent your lordship such books as I have been able to procure; if my endeavours shall be acceptable I have my desire. The books in the Ethiopian tongue I have not been so happy as to be able to procure, Jerusalem yields not any of them; yet will I not cease there, but send further, and omit no occasion that promiseth any hopes of effecting what your lordship hath given me in charge. Here inclosed is a note of the books sent per this ship, with the cost and charges thereof, and of them sent last, amounting to the sum of thirty-nine pounds eighteen shillings, which I pray may be paid to my brother, Richard Davis, or to whom he shall order it. Pardon my brevity; time permits me not to enlarge, neither doth occasion present things worth your knowledge. The wars still continue in these parts; and of late, in the road of Scanderon, some English under command of Sir Kenelm Digby, have made such a fight with French and Venetians, that hath cost the merchants fourteen thousand pounds, besides the dishonour the nation have received by the imprisonment of our consul. Patience, we are in Turkey, God bring us out of it; we are enclosed with our enemies, not only Turks and Jews, but the French and false Venetians labour our ruin. But I trust God is on our side, and will not suffer us to be swallowed up of their inveterate malice. The Lord of heaven bless your lordship; I beseech you pray for me.

Thus, with my humble duty remembered to your grace and Mrs. Ussher, I rest always,

Your Grace's in all duty to be commanded,

THOMAS DAVIS.

Aleppo, the 29th July 1628.
And of Mahomet, the 8th day, their last month, called Tamouss, 1037.

LETTER CCCCII.

MR. WILLIAM BEDELL TO THE ARCHBISHOP OF ARMAGH.

Right Rev. Father, my hon. good Lord,

I have imparted to the fellows your grace's motion for Mr. Neyle, and do find them very willing to give him our presentation, in case Mr. Puttock will return that which we gave him formerly: otherwise our presentation, as we think, can do him no good; for as much we cannot present many (as we take it a temporal man may) since we are to be presumed not ignorant of the sufficiency of our clerk, and the time also of lapse is out long since, and it may seem unfit for us to give to another that which we have disposed of already. Otherwise there are many reasons, public and private, which would lead us to favour Mr. Neile: and if he got Mr. Puttock to forego his former grant, we will not fail to present him. Since my last to your grace, I received from Dr. Ussher the questions to be disputed at the commencement. I thank you even from my heart for sparing me the pains of bethinking myself what to choose, which would have troubled me as much as the preparation to defend what I had chosen. I shall endeavour, if it be your grace's pleasure, to maintain these, or any other agreeable to wholesome doctrine. For the former, I conceive your grace, (though setting them down thus largely for my better conceiving the compass of them) would not prescribe that they should be propounded in so many words, but allow them to be conceived more shortly, as thus:

1. Ecclesia Catholica non includitur in obedientia curiæ Romanæ.

2. Christi humanitas non est omniscia, or the like.

And to these, if your grace think it not unfit, I would add a third, to this purpose, Fides curiæ Romanæ non est fides Ecclesiæ Romanæ, or, non est, or, dissidet a fide Catholica, or in some like form. Whereupon I might take occasion to clear the point, how the Church of Rome is a true church. Whereat some, as I do hear, are scandalized without cause. If there be but two questions disputed, this would give more scope than the latter of the two former, and perhaps be of more profit to the hearers, protestants or papists. Howbeit herein I remit myself wholly to your grace's wisdom; and as in this, so in the time of setting a foot the college title to the benefices, whereof I wrote in my last, detained, as I perceive, by divers prelates in this realm, with whom your grace's authority and example I know will much prevail. At my last being here, I received letters from Sir James Carroll, touching the long and chargeable suit which hath been between him and the college, wherein he signified that he was content to refer the same to your grace's determination. I left the letters with Mr. Lloyd, but what became of them I know not, nor do hear any more of Sir James since. The college, as I am informed, hath a judgment against him, so as the matter of right is sufficiently cleared. Yet we will never decline your grace's equal arbitrement, if we could have security he would stand to it, and perform it.

We do not know how you stand affected to deal in it. If you be not unwilling to be troubled with it, I will write to him, and revive the motion which himself made, what condition of security to stand to your order. We are enforced to defend the title of some of our Munster lands, which is like to be a chargeable suit to us; and Mr. Johnson, the bursar of the last year, appears to be eighty-four pounds in the college debt, which I cannot tell if ever we shall recover or no. And the monies in Sir W. Temple's hands at his death, and since spent in journies into England, have drawn the chest marvellous low, and yet we have much money to expend about the college, as for a

cellar, and the railing or walling the quadrangle in the court. So as I cannot see how we shall be able to undergo these charges if we supply all the probationer's places at the next election. I desire to be advised by your grace, whether it were not fit to leave two or three places unchosen, till we were in better state, rather than abate any one of the number of scholars. We have admitted Mr. Norgate into the house, wherein we have followed not only your grace's direction to him, but my lord deputy's motion to us formerly thereupon. Concluding with my humble service to yourself, and Mrs. Ussher, I rest,

Your Grace's in all duty,

W. BEDELL.

Trinity College,
Aug. 12. 1628.

I am become Mr. King's scholar in the Irish tongue. In respect whereof it may please your grace to let me have the use of the manuscript Psalter in the Irish letter. I shall inure myself to the character, and observe the differences as I go from our translation; and consider if it might be fit constantly to follow that in the Irish translation or no.

LETTER CCCCIII.

MR. CHARLES CHAUNCY TO THE ARCHBISHOP OF ARMAGH.

Salutem in Christo Jesu.

RIGHT REVEREND,

I ACKNOWLEDGE myself much bound to bless God for all that comfort and countenance which I have had from your grace, which hath been no small encouragement unto me. And if God had been pleased so to have disposed of me, I should willingly have resolved to have forsaken all the friends that I have in England to have been a poor Gibeonite, to have drawn water at your grace's appointment; but man purposes and God disposes; for I never was more resolutely bent upon any course than upon that journey to Ireland, had I but received any immediate encouragement from your grace to that purpose; and yet I have not changed my mind, though I am married to a charge at Ware, but that I will so dispose of my time as to do any thing at your grace's appointment.

Your grace hath sent for the differences betwixt the Samaritan and the Hebrew text, which we had fully finished, if that we could have written them out, and were about it, and did finish them for our own use, but we found in the exscribing of them such difficulty in finding the verses of the Plantine edition, that many times we could not tell at what verse to place the difference, there being such a dissonance between the English and the Hebrew and the verses in the Hebrew (excepting some few chapters in Genesis) only distinguished at every five verses, and many times very confusedly there too. Yet this difficulty I was resolved

to break through, till such time as God called me to Ware, and fixed me there, where preaching constantly thrice a week, I have not had as yet leisure (seeing that also many other businesses have distracted me) to finish what I intended. But if your grace shall be pleased to stay till such times as I shall have finished the writing out of them, or to fix a time wherein you desire the same, I shall not be wanting to send them over into Ireland, and to do my endeavour in any thing to satisfy your grace's request. I am bold to desire your grace's direction for the ordering of my study for the best advantage of God's Church, if so much time may be spared from those weighty businesses wherein your grace is employed. In the mean time and ever it shall be my hearty desire and prayer unto God to continue your grace's life, and to prosper your studies, as he hath hitherto done, to the maintenance and advancement of his glorious Gospel.

Your Grace's to command,

To the utmost of my endeavours,

CHARLES CHAUNCY.

Ware, Sept. 1st. 1628.

LETTER CCCCIV.

THE LORD DEPUTY AND COUNCIL TO THE ARCHBISHOP OF ARMAGH.

After our hearty commendations to your lordship. You are not ignorant of his Majesty's resolution, with the advice of the lords of his Majesty's most honourable privy council in England, to settle in this kingdom a standing army of five thousand foot and five hundred horse, for the safety and defence thereof against foreign invasion and intestine rebellion, lest (by either) that happy peace which this kingdom hath so many years, by the blessing of God, enjoyed, might receive interruption, or his Majesty's well affected subjects (whom above all earthly things he desireth to cherish and preserve) might be disquieted or annoyed. Towards maintenance of which army the good subjects of this kingdom, in declaration of their loyal affections to his Majesty's service, (which indeed tendeth to the preservation of themselves) have assented to give three entire subsidies to be paid in three years successively. Each subsidy intended to amount to about forty thousand pounds, with some additions thereunto. In respect his Majesty's revenues appointed to support the rest of the charge, by the royal favour granted by his Majesty unto this kingdom will be something abated: and because the parliament cannot be so soon prepared as the extreme necessity of the soldiers presseth, his Majesty, by his letters of the 20th of May last, hath required that some levies should be made here for their present relief. And that such monies as from the first of April last should be raised and paid by the subjects upon the said

levies, should be allowed as part of the said three subsidies. We therefore, finding his Majesty's revenues diminished accordingly, and some of the army left altogether destitute of means, whose pay depended only on some of those revenues diminished and no small necessity of supply, have thought fit, by virtue of his Majesty's said letters, to take a course that by some forth levies the same might be supplied in the interim, with the least grievance to the multitude. And having advisedly cast our eyes upon all parties members of this commonwealth, have taken into our consideration the tender care which we have hitherto had of the state of the Church, in that since the first time that the new levies and supplies of the army have been maintained at the charge of the country, no assessments have been made on the bishops and clergy. In respect whereof, and for that the means to be raised for maintenance of the army are to become as subsidies, and so accepted by his Majesty (howsoever some part thereof be for the present advanced towards the relief of his army to answer their pressing necessities, and to contain them from breaking out from their garrisons to the oppression of the subject); to which subsidies it is fit that the bishops and clergy do contribute a reasonable proportion in regard they are a part of that body, though in a kind separated from it, who are to enjoy the fruits and benefit of his Majesty's care and providence in providing for the safety and defence of the kingdom. And for that also his Majesty in the thirteenth article of his instructions, sent hither concerning this great affair, hath declared his gracious pleasure, that bishops and others pretending freedom should contribute towards such public charges, according to indifferent assessments, to be made and laid upon them; we therefore, after serious debate and consultation had thereon, have resolved, that a part of this addition of charge shall be borne by the archbishops, bishops, and clergy of the kingdom. And endeavouring to proceed therein with as much equality and moderation as possibly we could, having viewed the

subsidies, rates, and other writings of ancient and late times, mentioning the state of the clergy, which might best inform us, and verily hoping that the spiritual promotions, dignities, and livings, in this kingdom, have been well improved, by the goodness of God and peace of his Majesty's and his royal father's happy government, and great bounties in particular, conferred upon many churches and spiritual persons having endowed them with large possessions of escheated lands, and settled their tithes in kind. We have presumed, among others, that your lordship and the clergy of that diocese of Clogher may, towards this present supplement of the universal charge, bear fifty and four pounds for the year beginning 1. Aprilis last, and ending 1. Aprilis next. And therefore we pray and require your lordship presently to convocate your clergy, and with them to consider how the said sum may be with most equality assessed and raised among you, for your spiritual promotions and livings, without charging any impropriations or other things, which are otherwise charged, and do bear with the laity. Which being done, we pray and require your lordship to take present order for levying and payment thereof to one or more collectors to be nominated by yourselves, whose names you are to certify unto us, * * * and who may pay in the same as they shall be directed; it being intended according to his Majesty's pleasure formerly mentioned, that all monies to be paid in this kind since 1. Aprilis last shall be allowed as part of the said formerly mentioned subsidies. In all which we will expect an exact account from you, hoping that none will be so insensible of his own good, and the flourishing state of this kingdom in general, as to give any opposition or hindrance to this necessary contribution, begun by his highness' special and general commands, and pursued by the best care and advice that can here be had; but that every man will cheerfully express forwardness therein, as he desireth the honour and safety of the king and kingdoms. And so we bid your lordship hearty

farewell from his Majesty's castle of Dublin the 21st. of January, 1628.

Your Lordship's very loving Friends,

FALKLAND.

A. LOFTUS. CANC.
BALTINGLASS.
WM. PARSONS.

LA. DUBLIN.
R. DILLON.
GE. SHURLEY.
BR. BOLTON.

LETTER CCCCV.

MR. D. FEATLY TO THE ARCHBISHOP OF ARMAGH.

May it please your Grace,

There is no employment I rather desire than the defence of God's truth; nor am I persuaded that I could with more facility undertake the vindication of any man's writings than yours. For they are so fraught with all variety of learning, divine and human, and so rich and plentiful in choice allegations, that the materials for your grace's apology may be abundantly furnished out of the work itself, which the Jesuit vellicateth. And what then so easy as to wipe away the foam of a man sick of the spiritual falling sickness, I mean apostacy from the true faith. But so it is, my gracious lord, that I am at this present in fight with three beasts, after the manner of men, Everard, Weiton and Fisher. As soon as I have rid my hands of them, your grace shall command them with my weak and chilled pen. Meanwhile I lift them up to God to preserve such pilots as you are; under whose conduct I persuade myself our weather beaten bark, though in most angry and troublesome seas, shall never sink.

Your Grace's humbly and affectionately,

D. FEATHLYE.

1628.

My book against Everard is now in the press, as soon as it is printed I will send it your grace.

LETTER CCCCVI.

THE LORD DEPUTY FALKLAND TO THE ARCHBISHOP OF ARMAGH.

My Lord,

Having lately received my summons to prepare myself for England, I could not but acquaint your lordship with it. And because I am now busied about my preparation for my journey, so as I shall not be able to come unto you before my going, which I am uncertain yet how soon it may be, I hereby send your lordship my farewell; not expecting to see you again, unless your own occasions may invite you to Dublin against this term, that so I might happily take leave of you face to face, and give you the assurance, that I am and will be

Your Lordship's ever affectionate true Friend,

FALKLAND.

Dublin Castle,
19. April, 1629.

LETTER CCCCVII.

LORD DILLON TO THE ARCHBISHOP OF ARMAGH.

May it please your Grace,

Since my lord deputy received a summons to prepare himself for England, he sent me back your book, and I do now return it again to the right owner, with many thanks for the use I have had thereof by your grace's favour. The last packet brought little news, save that my lord of Danby is upon his journey into France, to make the solemn conclusion of our peace with that king, thence they say he goeth to Venice, and if that be true, we must not look for him here before Hallontide: certain it is, that his Majesty hath not yet published his pleasure touching our present deputy's remove or successor, other than by the first summons, albeit letters at random come from divers hands there, that my lord of Danby shall have the title of lieutenant, and the lord Willmot come his deputy: and well I observed this very day, after the provost of the college delivered his Majesty's letter in the Castle for the bishoprick of Kilmore, as I cast my eye upon the letter, as Mr. Veale was reading it in the lobby, when the provost was gone, I saw both in the clause of warranty and the superscription, *or the lls justices*, which hath not been of late in any of the king's letters, and, in my opinion, carrieth some show at least of an intention of alteration. It is likewise written that Bethelemen Tabor, by command and a great power from the Turks, hath lately invaded the emperor in Hungary, which, as the condition of Germany now stands, may, though evil in itself, produce some good

effects by diverting the house of Austria from pursuing the ruin of Denmark and the Palsgrave to look to themselves, and peradventure hasten the Protestant princes there, to vindicate their liberty again. Thus, with the affectionate remembrance of my wife's service and mine to your grace, and my cousin Ussher, I ever rest,

Your Grace's at command,

DILLON.

Dublin, this 12. of May,
1629.

LETTER CCCCVIII.

MR. W. BEDELL TO THE ARCHBISHOP OF ARMAGH.

RIGHT REV. FATHER MY HON. GOOD LORD,

I have this day received his Majesty's letters touching the bishoprick of Kilmore and Ardagh, in very ample manner, as Mr. Deane, this bearer, can certify your grace. Only the clause concerning the college, I thought good to transcribe verbatim, as knowing it must be the ground of your grace's proceeding for the good of this society. It is thus:—"And as we were pleased by our former gracious letters to establish the said William Bedell, by our royal authority, in the provostship of the said college of the B. Trinity, near Dublin, where we are informed, that by his care and good government there hath been wrought great reformation to our singular contentment: so we purpose to continue our said care of that society, being the principal nursery of religion and learning in that our realm, and to recommend unto the college some such person, from whom we may expect the like worthy effects for their good, as we and they have found from Mr. Bedell. This we would have you to signify to the said society, to the end they may not proceed to make their election of another provost, until they shall understand our further resolutions, which shall be guided by no other reason or motive, but what regards their prosperity, which we exceedingly effect. Neither do we purpose to make this a precedent to deprive them of any liberty granted them by their charter." I cannot, by reason of this bearer's present departure, add more, but refer the rest to your wisdom and love to the college.

Humbly recommending myself to your prayers, and directions in whatsoever matter, either appertaining to the former or latter place, your grace shall know me to stand in need. From Sir Thomas Jermyn, or my lord of London I have not yet heard any word more touching Mr. Hely or any other. The Lord have you and Mrs. Ussher, and and all your's, in his gracious protection.

Your Grace's in all duty,

W. BEDELL.

Dublin, this 12th of May,
1629.

LETTER CCCCIX.

MR. THOMAS DRAKE TO THE ARCHBISHOP OF ARMAGH.

My Lord,

Your known of old and many ways approved piety both embolden me, upon the earnest request of some respected persons here, whom I cannot deny, thus to offer a few lines to your gracious acceptance and consideration, and also assureth me that the necessity and benefit of the matter shall easily work your godly wisdom and care to all furtherance thereof, without admitting any the least stop (how much soever deserved by me) in regard of my rudeness and unacquaintedness to yield the due titles in my thus propounding of the same. Therefore I earnestly crave pardon at first for my blind stumbling already in this behalf, and more well near at every step, it may be, hereafter: seeing I find it better to forbear ignorant entitling altogether, than to thrust any in unhandsomely, especially having no help at hand, in this foreign country where I am, to direct mine inexperience herein; but the substance shall have no prejudice with your grave estimation, I assure me, from any failing in such a circumstance. All this I do undoubtedly promise myself upon mine own experience also of your great humanity long since, not only by occasion of my dear friend, D. Preston, (the late public loss of whom how can I bewail sufficiently?) but at sundry times else afore and after; so far, that your lordship came to inquire for me at my lodging in London, even then being to depart from thence for first entrance into the bishoprick of Meath: as the word

left for me, and accordingly in your name delivered me afterward, did assure me that it was to bid me farewell. A rare humanity, which I remember myself always obliged by, if any occasion might be, to testify the same. Such your virtues many of mine own knowledge, being not to be concealed in any case by me, are they which, when I was lately in this city (whither I have been brought, by reason of my wife's much kindred here, to abide some six years now minister to the English, merchants and others) demanded by certain native merchants here, one of them my kinsman, whether I knew any of note in Ireland, made me to witness thus the affirmative. As he on other occasion, and by reason of your learned work, De Ecclesiarum Christianarum successione, had some notice thereof from me formerly. Whereupon they have been again and again instant with me, notwithstanding my loathness to be so bold, that I would make them way to seek help from your worthy zeal, so testified unto them, for the furthering of a religious and godly enterprize, by my presenting to your reverend wisdom some overture thereof first. May it please you to accept it, it is at last thus: There are a many families of our religion, professed by the French churches, residing in and about Calais, Bologne, and Artois, (from which parts there is often intercourse hither,) that, by reason of the present pressures and farther dangers there feared, have secretly resolved of a transplanting themselves, and that, if possibly it may be well, into Ireland: in that they have heard of large scope of good grounds there lying unmanured. Now the merchants here and men of quality that undertake for them, have had some intimation only as yet of a certain island, which the map nameth B. Keale, situate in the bay of Bantry, at the uttermost south west corner of Ireland, near the isle of Whiddy in the same bay. This isle of Keale they conceive by some mentioning thereof, which a worthy gentleman, present possessor of all Whiddy, being here of late, did make, might be fit for their purpose aforesaid, if commodities else would suit; for

what the gentleman can spare of Whiddy, as he desired, will not be sufficient for their turns: rather they account they shall, by the Lord's blessing, so fully people all B. Keale, that within some convenient space there will be overplus enough for the peopling of what remaineth in his neighbouring Whiddy also, yea and in continuance more than so too, they are persuaded. But with some certain families they would make trial and entrance first, and that forthwith, if it might be, that the rest might follow with the soonest. They are warned that some such island is very needful for their purpose, to avoid mingling and occasions with the common there, no friends to them nor to our religion, which they wholly arrive for. Now for this their design, it is indeed absolutely necessary that they should be thoroughly informed, first of the nature and fruitfulness of the soil, and what wood there is in it, &c. &c. as especially whether it be subject to any violent overflowing of tides, and so whether high ground and cliffy, or low, &c. &c. whether used to, or in danger of, overwhelming of rains, and so of turning the grounds marshy, or endangering the cattle that way, &c. &c. but their meaning is not in any wise for all to thrust in the inquiry of any such matters into the weighty employment your heedful care is constantly taken up withal. They have resolved to inform themselves, as they may other ways hear of only: so as no such absolute discommodity be brought to your ears, though not searched for, concerning this island of B. Keale; this is it which they humbly supplicate for, and commend to your reverend patronage and godly furtherance, namely, that as your great authority and respect throughout the whole land there enableth hereto, you would be pleased accordingly, whether mediately or immediately may be best fitting, to procure the chief lord of that isle of Keale, being quickly found out who it is, to be dealt withal, for to yield the fullest conditions that may be to such a plantation. Also, that it may be known chiefly, whether assurance shall be given them, and how, that they may have the exercise of

religion free within themselves, as the French and Dutch churches still have had in England, from king Edward VI. and queen Elizabeth's time downward; farther, what taxes or tributes, &c. they shall be only bound unto; and so, whether any tithes shall be required of them for lands that have so long lain waste and never yielded any, or if rather they are not to be employed for maintenance of their own ministry, which they shall have among themselves? Then, whether they may not have our king's Majesty's firm authority or patent, &c. &c. whereby to secure them in all their privileges, shall be granted unto them; and so to have, from the said head landlord of the isle of Keale, a draught presently in writing of all those fullest conditions, and largest lease and term of years whereby he will let it unto them. But if some main inconvenience and discommodity, as is above intimated, should yet however, in such your most honourable procuring so worthy a business, be brought to your ears against the peopling thus of this island of Keale, if this be made clear, then shall your intentive and wary providence oblige them as much, and yet deeper, might you be pleased, by good information from some other where, to certify them of a better place for their plantation there: an island especially if it might be, and that according to all such particulars above specified. Now that they may not be bold on your most reverend person, for any trouble herein more than of necessity, they desire no farther than that whatever may be found in all the premises, you would be pleased to cause to be specified in writing, and directed only to London, to Mr. D. Primerose there, minister of the French Church, and the King's chaplain: who will have order from hence to return speedy answer again; still, and so upon all particulars to bring the whole matters quickly to a full conclusion. Thus, lowly craving pardon for my boldness, and earnestly praying for the large increasing of your grace's and the Lord's farther blessings still thereupon, I rest, an humble admirer of

your rare virtues, and for them bound to your service at command.

W. DRAKE.

Middleburgh, in Zealand,
May 29th. stylo nov.
1629.

LETTER CCCCX.

THE EXAMINATION OF WILLIAM SMITH.

He saith that he and Wallworth met with Mr. Bodkin at Mr. Cullen his house in Castle-street, about the last of July, whom they conceiving to be a man of good parts, and a very fair carriage, and perceiving him to be a traveller, fell into discourse with him. Mr. Bodkin, perceiving them to be scholars of this college, entered into a high commendation of Spain, of Sevill, especially of the colleges therein, commending their lives, their strict form of government, and the books which they used. Which discourse continued till they parted that night. Upon Saturday, the first of August, they met again in the evening, when their discourse was much to the same purpose; that night they lay there. Upon Monday, the 3d of August, they met again, and then both of them made their desires known and their grievances unto Bodkin, affirming that they were troubled in conscience about their religion. Whereupon Bodkin offered them his best endeavours for their satisfaction in any scruple that arose unto them. Whereupon he procured them an access to a friar, one Plunket, a Carmelite, who laboured to encourage them in their intended resolution of being Roman Catholics, but resolved them in their doubts according to his ability very slenderly. The same afternoon they met again, and he brought them to Friar Dominic Nugent, who demanded whether they were constant in their resolution, and what was the cause of their revolt? They, to endear themselves unto him, told him, that they were fully resolved in their course, and the causes of them

moving were some errors maintained in the religion of the Protestants, and the great disagreement between them. Nugent replied upon this answer very discreetly, and with reasons which seem unto him very weighty. The same afternoon, by the help of the said Bodkin, they were brought to one Friar Barnewell, a Capuchine, who discoursed, as he conceived, very learnedly of the non-errability of the Church, producing argument against the lord primate very solidly, and thus having promised them a pardon from the greatest censures of the Church, and having promised them a form of confession for a reconcilement of their church, they parted.

Upon the 4th of August, Bodkin brought them to Plunkett, and Father Browne, the provincial of the Carmelites, as he takes, with whom they had some discourse to little purpose, but finer encouragement, and thus they parted. The same afternoon, as they were going to take bath, they met with Nugent, who brought them to one Mr. Plunket's house in Bridge-street, where he used the convenieney of an arbour in the garden for their better privacy: being thus accommodated he fell into dispute of certain points controverted between the protestants and papists, viz. of the sacrament of the altar, of the supremacy of the pope, of the marriage of priests, of the translation of the Bible, of which and many other he discoursed very largely, commending him in his objections, as if the hope were the greater which he conceived of his conversion. Then commending unto him Spain and the colleges there, together with their exquisite government and form of discipline, and having entreated him very courteously, he wished him to address himself often unto him, who as he saith was exceeding tender of his ease, and exceeding solicitous to lay down a safe course for the accomplishing of his intended journey for Spain. And as for Bodkin in all these passages he behaved himself with all love and courtesy, offering them the command of his horse for their conveyance to Galloway, whither, if need were, he promised to accompany them, and to make them acquainted with the friars there, and that he would furnish

them with horses to ride up and down the country for their pleasure, and for their procuring of the benevolence of well disposed catholics, leaving them in hand that they should not want for any thing, and that when they should be resolved for their intended voyage, that he would procure them the conveniency of a ship, in which they should be transported for Spain or France, as they should desire.

This I do affirm, as witness my hand.

W. S.

Aug. 7. 1629.

LETTER CCCCXI.

THE EXAMINATION OF SIR WALLWORTH.

He saith, that about the last of July he by chance fell into company with one Mr. Bodkin in Mr. Cullen's house, who being a traveller began to discourse of Spain and France and other places beyond seas. Whereupon he asked him how one might be with the best conveniency conveyed to France or Spain. For that himself and William Smith, who then was there present, had such a purpose. He said that they might with ease, by going to Galloway from whence there went shipping daily to Spain, and that he promised that he would not leave the town till they should be accommodated for their journey.

Upon Monday after Bodkin offered them for their better satisfaction to bring them to the friar's, which he likewise did the same day; having conference with father Plunket, he encouraged them for their journey. After they went to father Barnewell, who entreated them very courteously, and fell to discourse with them concerning the unity and infallibility of the Church, and some other points, labouring to settle them in those opinions. He also told hem that all Protestants are excommunicated, and therefore that they must be reconciled to the Church of Rome, which must be done, quoth he, by an absolution by the administration of the sacrament and an oath. The same day they were, by the same Bodkin's invitation, brought to father Nugent, who discoursed very subtilly unto them; telling them that they must not care what became of their bodies, so they quitted their souls from the dangers they were now in. He told them that the next day he could not be at leisure, but that on Wednesday he

would be for them, that he would examine them and inform them more accurately, and so reconcile them. Notwithstanding upon Tuesday the fourth of August, they casually meeting with Nugent, he brought them to one Plunket's house in Bridge-street, and in an arbour discoursed of several points controverted between them and us, and so having appointed a further meeting upon Wednesday they parted. Bodkin in all their passages showed himself very tender of them, labouring to have the plot compassed with all secrecy for their sakes; he further undertook, for their journey to Galloway, to provide them horses and all other necessaries, in so much that he said he would sooner go on foot than that they should go alone, and many such promises of the largest sort he made them, both whilst they should stay here and for their transportation with all secrecy.

By me,

THOMAS WALLWORTH.

August 8, 1629.

LETTER CCCCXII.

MR. WM. BEDELL TO THE ARCHBISHOP OF ARMAGH.

RIGHT REV. FATHER, MY HONOURABLE GOOD LORD,

SINCE my last written to your grace, there have some things fallen out in the house which I cannot but impart to you, both because they concern the public cause of religion, and one especially recommended by your grace to this society. Thomas Walworth, now Sir Walworth, not long since, being to read a chapter in the hall, failed of his duty; whereupon according to the order used with others in like case, he was punished fourpence to be allowed to him that supplied his place. This notwithstanding the next day he failed again. The dean, then in the hall, put him out of commons, till he should come to render account of his negligence. But he comes not at him, absents himself from prayers, lodges out of his chamber at Trinity Hall, and in a very suspected house, hath disorderly sittings up at a sick posset with the mistress of the house, a lately become widow, and before her marriage, they say, the mother of two children. When he would not come to render account of these things otherwise, I set up a public citation of him and two more of like dissolute behaviour upon the screen. It fell out that within the term prefixed the company were met, and Mr. Price, going down by occasion, meets him in the court, and tells him now the company were together, bids him come and present himself; he makes no answer but goes into a chamber, which the dean thought to be to take a gown, for his cloak was then on. But presently after he

goes out at the gate towards the town, Mr. Price sends one after him to bid him come to the provost and fellows, he answers he had business in the town. These insolencies, of which once before he had admonition, made us think of some course to reclaim him, or at least procure the example might not infect others. When one of the company told us, there was a report that he was about to leave the college, we dealt the more mildly with him; according to the statute he was to be punished a month's commons, and we added he should sit for a month upon the forms in the chapel, where they are wont to sit that come to prayers late. This also there was hope given him should be mitigated upon the proof of his humility. The same night, one of his consorts came to me, and reported that he and another of the college were purposed to go into Spain, that they had meetings with one Bodkin, a merchant of Galloway, in the town. I desired the dean to send for that Smith, so was the other's name, and Sir Walworth, and to examine them. They confessed so much, as your grace may see by their examinations enclosed. I thought it my duty to complain hereof to my lord deputy, the rather to give him occasion, if he should so think good, to redeem the blame he had been thought to incur in remissness, &c. he sent for Bodkin, and committed him till he should find sureties for his good behaviour. And this is the end of that business for the public part. What to do in private with Sir Walworth and Smith I am doubtful. Smith hath been often with me, the other will not come at me, and yet I entreated the dean to send him to me, and have sent to him myself; but the truth is he is never within and doth not study at all, as I hear, but lodges and sleeps at an ale house. Herein I would entreat your grace's direction. And in truth it seems to me, and long hath, that the fellow doth take no good here and doth a great deal of hurt. He is of a sturdy obstinate disposition, and not only corrupt himself but a corrupter of others. To expel him the house would perhaps harden him and set him off for altogether, whither he is now, it seems, inclining; yet that would be

healthful to the whole body. I desire your graee, the rather beeause by your reeommendation he was ehosen seholar, and by your exhibition, as I hear, he is in part defrayed here, to eonsider if it were not fit to eall him henee and send him away for some time, or even altogether; if he might be with some man whom he might fear and respeet, perhaps he might be reclaimed. As I was writing these I reeeived your letters of the 17th of this month, by Mr. Fitzgerald. This day I delivered your draft of the lease, whereto I had eonsent from the major part of the fellows yesterday, to Mr. John Hamilton, to be sent to my lord of Claneboy; I will upon his return eause it to be engrossed. For the eleetion of fellows and seholars, it seems to the eompany, that by reason of the emptiness of the ehest through our building and journey into England, we eannot fitly hold any now. For my conseeration, if it please your graee, let the 13th of September stand. My wife hath lately had a quotidian ague and was rid of it, but is fallen into a reeidivation. I had this day sent to me by my lord deputy a little book of this title, God no imposter nor deluder, whereabout Mr. Viel tells me his lordship intends, when I have perused it, to have some speeeh with me. If your graee has seen it, I should aeeount it a speeial favour to understand your judgment of it. These lines, I hope, shall weleome you home; remembering therefore my humble serviee to your graee, and Mrs. Ussher, I rest, hoping to hold still a plaee in your prayers,

Your Graee's in all duty,

W. BEDELL.

Trinity College, this
20th Aug. 1629.

Sinee the writing of most of this letter, Sir Wallworth was with me, whom I sent for, fearing he had been gone. For this day it was told me, my lord deputy had heard that one of the seholars was gone. I have not had now much

speech with him. But if he were mine own brother I would send him into England, or some other place, for a time, and the time of the year is such, as he might stay a good while away, joining together the time he hath left of this year with that of the next. I have not yet had any speech with Mr. Fitzgerald, but do earnestly long to hear how you have pacified the uproars about the exactions in Ardagh.

LETTER CCCCXIII.

LORD FALKLAND TO THE ARCHBISHOP OF ARMAGH.

Most Reverend,

Your letter of the 20th of the last was most welcomely received by me on the 11th of this. In that it gave me contentable assurance that distance of place had made no separation of me from your love, the fruit of whose last benediction I have plentifully tasted through God's great goodness. For a better passage no man could have, but only in that it was short, and so made my land journey the more long and painful to me, by reason of my infirmity, which enforced my pace to be so slow, that it was the 10th of this month before my arrival at London. How I was honoured in my entry, both for the quality of persons that met me, and the numbers of coaches that did accompany me to my lodging, I had rather your lordship should read from the relation of another pen than mine, lest I might seem to have dipped it in the ink-pot of vanity: yet for the truth sake I may say, there was not a rank of honour in the land, whereof there was not some, nor were privy-councillors or bed-chamber-men wanting. After my arrival, some of the chiefest grandees gave me their personal visit, and some sought me at my lodging, when I was prostrating myself before his Majesty, who gave me the next morning after my arrival a most gracious reception, even to the admiration of some, and hath given order for my present being sworn of his privy-council. So that with comfort I may say, the face of the present time doth yet look smiling upon me, no voice heard to be uttered against me. My friends

are triumphant in my behalf, and my enemies put on disguises to appear in the figure of friends, which I acknowledge to be God's doing, and is marvellous in my own eyes, that discern not one wry look in any creature towards me.

Now for the lord chancellor's seeking the serjeant's patent, which I rather acknowledge to be the effect of your sedulous care to see your undertaking made good, than of any promptness in his nature to fulfil his word, whereof he hath not been accustomed to be so tender as was fit for a man of his dignity and authority, which point I will strain no farther. I confess, that that is done I am well pleased, though I do suppose he will be sorry for it, when he shall have received his Majesty's letter in Mr. Eustace's behalf. Yet perchance he would have found new cause to have repented it, if he had not sealed it, for I am confident, now I am present, I am able so to rectify the abused understanding of this place, that they would soon be resolved. The disobedience, he insisted upon in perusion, was not to be tolerated; which if he escape, let him acknowledge his beholdennes to you, whose authority over me hath power to temper my resentments.

From common fame you will understand how many and what great lords are in restraint for being over busy in some points, it had been better for them not to have meddled with, touching transcendencies; and more than this is not come to my knowledge as yet, when there shall, it shall be imparted to your lordship by him that desires to live in your love, and to be remembered in your prayers as the man that will ever be found,

Your Grace's true honourer, and most

Affectionate servant,

FALKLAND.

The Duchy-house, this
12th of Nov. 1629.

My lord Newburgh and my sister, his wife, make

often reverend mention of your name, and with much affeetion.

The names of the lords who are questioned; the earl of Bedford, the earl of Somerset, the earl of Clare, Sir Robert Cotton, Mr. Selden, and one St. John, a lawyer. Bound over to the star ehamber.

This day, being Sunday the 15th day of Nov. 1629. I was sworn couneillor, with such and so many graceful eircumstanees as much advanced my expectations, and the desires of some * * * which I hope will enable me to render that service to the Church and state of Ireland which I wish them, and desire to yield them.

LETTER CCCCXIV.

LORD KINSALE TO THE ARCHBISHOP OF ARMAGH.

Most Reverend,

Upon the considerations undermentioned, I held it a pious duty to recommend this bearer, Mr. Donnogh O'Connor, unto the judicious respect of your grave wisdom, who hath been one, the whole time of his youth, trained up in Spain, in papistry and superstitious blindness; some part of which time, being for about these five years together, he served my late honoured father as his chaplain; but now, through God's merciful favour and the industry of well affected divines in the province of Munster, is reclaimed and called to the truth and purity of the Gospel, wherein he not only remaineth steadfast, but likewise, after his conversion, about a year and three months past, did publicly preach his sermon of recantation at Bandon bridge and other places in those parts, as by a true certificate thereof given under divers honest men's hands to be thereon appeareth. Howbeit, most reverend, the young man since that time, hath had no means wherewith to support himself, as wholly abandoned and hated by those of his former profession, whose case, for the respects aforesaid, is requisite to be taken into good consideration; and to that purpose I have emboldened me, in his behalf, to acquaint these premises unto your grace, well assuring myself of the religious devotion which you ever bear to the propagation of God's word and the true ministers thereof; hoping, that by means of your benignity, some course will be thought upon for his present supply and

encouragement, and happily and cheerfully to proceed in his function to the glory of God, and benefit of the poor deceived people of this kingdom.

Your Grace's most obliged,

G. KINSALE.

Dublin, the 19th of
Nov. 1629.

LETTER CCCCXV.

MR. WALTER NUGENT TO THE ARCHBISHOP OF ARMAGH.

My Rev. and gracious Lord,

Neither the detraction of the malignant, nor the aspersion or calumniation of the vulgar or popular, hath ever yet been of force to incense me against my son James; but his disregard and disobedience practised and continued from his infancy toward me, running into the friery without my consent, and taking upon him holy orders of priesthood against my will, to my no small grief and insupportable detriment and loss. And now, if by virtue of the all seeing eyes of your knowledge and wisdom, he be of another profession, the praise and merit thereof may be registered in the large volume of your bounteous fame, and not to be ascribed to any deservings of his: to which, and to the judgment of the Omnipotent I, for my particular, do refer it. And in observance of my duty, and in accomplishment of your grace's pleasure, whensoever he maketh me satisfaction counterpoising his transgressions, I shall be more than willing, instead of my deserved curse, to give both mine and Abraham's benediction. And in the mean, craving your lordship's pardon, I humbly take my leave, and rest,

Your lordship's servant ever to be commanded,

WALTER NUGENT.

Portloman,
11th of December, 1629.

LETTER CCCCXVI.

THE ARCHBISHOP OF ARMAGH TO ——————.

Right Hon. and my very good Lord,

It hath pleased God to bring to the communion of our Church one James Nugent, a Franciscan friar, from whom I have received intelligence concerning the practice of ill disposed men that live amongst us, who, under pretence of religion, do use all advantage to betray us to those whom they call Catholics. He came to us lately, but his intelligence is of three year's date, yet I think not altogether to be slighted. I have sent you a copy of what he hath declared to me under his own hand-writing. The names of the particular lords of Scotland he cannot remember, having then no other help of memory but the repetition of their names only. I have not made the state with us acquainted herewith, in regard it concerns another kingdom; but I have sent your lordship, who are a peer of that realm, that your lordship might take that course your loyalty will advise you to. And if so be your lordship shall conceive it a matter worth the prosecution, that your lordship would take especial care that Owen Ward, now in prison in England, be not released, which will be done if your lordship prevent it not, it being certain, that he hath sent over to the earl of Antrim his son, the guardian of the friars here in Drogheda, for the means to work his release. I cannot learn what prison he is in, so that that must be left to your lordship's enquiry. For the others mentioned in this detection, Babe is guardian of the friars in Dublin, He-

gerty is with us in Drogheda, and James O'Neyle is guardian of a convent of friars near Dunluce; who, I think, upon direction from the state, may easily be apprehended. I pray God preserve his Majesty and dominions, and increase your favour and grace with him, which I shall ever rejoice to hear of, and shall remain,

Your Lordship's most truly

Affectionate servant,

JA. ARMACHANUS.

Drogheda, 28th. January, 1629.

My Lord,

There is advertisement newly brought unto me of the death of the bishop of Raphoe. What great need that diocese hath of a bishop that is acquainted with our kind of government I found in my last year's visitation: where all things were so out of order, that when I had forced the old man to nominate one for his chancellor, I had no sooner turned my back but he repented of what he had done, and wrote unto me flatly, that in this I must pardon him, he would admit no coadjutor. There is none, in my mind, within his Majesty's dominions more fit for that place than Dr. Richardson, the archdeacon of Derry, of whose gravity, learning, and integrity, I need not write unto your lordship, unto whom he is no stranger. But to my lord of London I have delivered my knowledge of him more fully; with whom I beseech your lordship join, and put to your utmost strength to procure so great a

blessing to that place, in which for the present there is not so much as a face seen of the government of the Church of England. Wherein if your lordship do prevail, the vicarage of Granard, which he holdeth in Westmeath would be thought upon for the maintenance of Mr. Nugent, with whose revolt from popery his friends are so highly offended, that they are working with his father to exclude him from his inheritance.

LETTER CCCCXVII.

MR. WILLIAM QUARLES TO THE ARCHBISHOP OF ARMAGH.

My ever honoured Lord,

I know your lordship's occasions are too serious, and time too precious to be cast away in the unfolding of fruitless letters. Nevertheless, affection and duty encourage me rather to a boldness than a silence, having so fair an opportunity of sending. I did, according to your lordship's commands, deliver your message to Sir Robert Cotton, who thanks your lordship for your care, in not trusting Marianus Scotus to the hazard of the winter seas, neither do I find by him any hasty desire of it. I gave him thanks in your lordship's name for the coin he sent you to peruse, and he hath promised me ere long to send you other sorts which lately came to his hand. I told him of the sorrow your lordship conceived for his late troubles, which he took very affectionately from your lordship's hands. The use of his library is not as yet restored to him, and I cannot perceive that he is much dejected at it. We expect every day a proclamation, whereby the king's intention will be expressed for the strict proceeding against all those his subjects, who shall repair to mass, either in the queen's chapel, ambassador's house, or elsewhere. The plague is very much feared here in London; the too much modesty of the city bills hath taken notice but of four this last week, but it is suspected to be in sundry places both in the city and suburbs. The bishop of Salisbury lately, in a sermon before the King, confuted many points of Arminianism, and, in the same sermon, openly professed himself able and desirous to

maintain his doctrine against all opposers; whereupon being called before the council, the archbishop of York made a speech, wherein he rather railed than argued. The bishop quit himself very fairly, and hath gained an excellent repute in all good minds, found the favour to kiss the King's hands, and departed. The Hollanders and Spainiards have very lately met at sea again and fought; there was great loss of shipping of both sides, but the Spaniards got much the worse. Thus, desiring pardon of your lordship for this abruption, which the haste of the messsenger compels me to, I always remain,

Your Lordship's faithful and most

Affectionate servant,

WM. QUARLES.

London, 20th March,
1629.

LETTER CCCCXVIII.

SIR HENRY BOURGCHIER TO THE ARCHBISHOP OF ARMAGH.

Most Rev. in Christ, my very good Lord,

I am much ashamed that I have not presented my service to your grace, and acknowledged your favour in your last letter, which I received by my servant. My continual hope of returning into that kingdom occasioned my silence; and now though I hope, with God's assistance, to be there very shortly, yet I could not let pass so convenient a messenger without some lines of mine to your grace. The bearer hereof, Mr. Preston, is one of the King's officers of arms here, and is now employed, as the custom hath been, with letters to the state there, notifying the birth of the young prince. He is a man very sufficient in his profession, industrious, and a lover of antiquities, which is sufficient to commend him to your grace. Here is little news worthy of your grace's knowledge. Sir Humphrey May died about three days since, having been sick almost a month; and, as the common fame went, distracted in mind all the time of his sickness. Mr. Selden is still a prisoner in the King's Bench, and so like to continue till a parliament come. He is preparing two books for the print, his Mare clausum, and his book of the Jews Sanhedrim, which was his work in the time of his imprisonment in the Tower. His Titles of honour is like now to have some stop by the death of Mr. Bill, whose copy it was. I have not heard very lately of Mr. Vossius; when he was here, being in the university library at Oxford, he enquired of Mr. Russe, the library keeper, what copies they had of Marianus Scotus, who answered him, that the

most ancient copy they had your grace had borrowed with intent to publish him, to which he replied, that he had taken some pains about that author, and if your grace would accept of his observations upon him he would send them to you; which I was desired to signify to your grace. I intend to take Oxford in my way to Chester, where I mean to make some week or ten days stay. I have a purpose to employ some there to transcribe Walter Mapes, that in the university library being the only copy extant of him, and after to publish him with notes of my own and others. If your grace will be pleased to communicate some of yours, they will be a great honour to the work. Sir Robert Cotton and the rest are discharged of the suit in the star chamber, but his study is watched at this present by three of the guard, and what they will do with it is beyond my knowledge. One Alexander Layton, a Scotchman, was censured in that court this term, for a book by him published, and entitled, Sion's plea against the prelacy. The bishops of London and Winchester, who were declared parties against him, gave sentence as judges, which would seem strange to me but that I wonder at nothing. Here hath been a speech of my lord of Falkland's return into Ireland, and of a parliament to begin there the 3d of November; but I believe neither of both. I desire that my love and service may be presented to Mrs. Ussher, and that I may be ever esteemed in the number of your grace's faithful servants, as one that will ever remain

Your Grace's most affectionate friend,

HENRY BOURGCHIER.

London,
June 12. 1630.

LETTER CCCCXIX.

MR. THOS. BRADWALL TO THE ARCHBISHOP OF ARMAGH.

Most Reverend Father in God,

Your gracious disposition towards your inferior brethren, and in particular unto myself, the most unworthy of your favour, makes me bold once again to certify your grace of my present troubles, and the state wherein I now stand, being so sorely opposed by the bishop of Chester. My lord wrote long since, and received an answer, little or nothing to the purpose, but only aggravating my supposed fault by some circumstances in my departure from Chester; and in Chester that I had not prayed for him by name, of which custom I unfeignedly profess I was ignorant. My lord wrote the second time, and entreated me to make an attestation under my hand, of my conformity, and withal that I was sorry if any offence was taken by any of the congregation in any passage in that sermon; and therefore earnestly entreated his lordship to be by that reconciled, because he supposed it to be a reasonable satisfaction; and the rather because my charge was great, and the voyage dangerous at the time of the year. But the bishop's answer again was, that I must be personally present to receive my absolution; and withal he doth expect a public satisfaction for so public an offenee. My lord wrote concerning it to the earl of Derby, but he hath not received an answer, and therefore adviseth me to go over and to be reconciled by performing such a course as the bishop shall think fit. In this trouble I am as in a plunge, and therefore humbly request your grace's counsel, which will

make me more cheerful either to do or suffer as God shall dispose; withal my petition is, that your lordship would be pleased to write to some in authority in my behalf, lest he cause me to taste more of his rigour than he seems to do by his letter, for he writes to my lord that he hath acquainted the archbishop of York with it, who approved of his censure of me, and wished him, if he found any more such, that they should taste of the oil of scorpions. I know the very hearing of your grace's letters will somewhat abate his severity, especially if you would be pleased to signify your grave judgment concerning it, and your grace's opinion concerning myself unto the bishop of Chester. If I may happily procure this undeserved favour, you will exceedingly sweeten my sorrows, and make me pass through these pikes the more cheerfully. I am over bold to trouble your grace so long. The Keeper of Israel keep you long to be a main pillar in your own Church, for which you ever shall have the poor and weak prayers of,

Your Lordship's most humbly devoted

In all service,

THO. BRADWALL.

Dublin, the 11th Oct.
1630.

LETTER CCCCXX.

THE LORD BISHOP OF LONDON TO THE ARCHBISHOP OF ARMAGH.

Salutem in Christo.

My very good Lord,

I am not able to give your grace any further account as yet of any church business concerning Ireland, but Mr. Hamilton's last letters informed you of as much as is yet done.

That which makes me trouble you now is briefly this. You shall find here enclosed, a petition referred by his Majesty to the Lords of the committee for Ireland. The contents are fully therein contained, and I shall not need to repeat. I make bold to send it for two causes; first, that your lordship may consider and weigh it well, that if you like it, you may with as much convenient speed as you can, send me a letter of your approbation; and if you dislike it, you would with the same speed send me your dislike, fortified with as good reasons as you can give for it. And till your answer come, I presume the committee will not pass it. For, for myself, unless I were upon the place, and acquainted with the customs of the country, and saw the neglects of the people to rectify their churches; and so upon the whole matter, had well considered what might be the best remedy for those demolished places, I can say little to purpose. Secondly, that you may know what motive these gentlemen had to make their petition. Sir John Wishart I have little acquaintance with, but Mr. Elphinstone had ever showed himself a very good friend to the Church, to the utmost of his power; and I verily believe he would not

be in an action that might tend to any disadvantage of the Church if he knew it. Therefore, from him I am to certify to your grace thus much, that Mr. Highgate, now bishop of Kilfenora, when he was last year in England, put them upon this way by his persuasion, and told them to this, or the like effect, that such a grant as this petition imports would be very beneficial to the Church of Ireland, very welcome to the churchmen, and without any burden or discontent to the people. Nevertheless I think it very fit your grace should well consider of it, and then I will govern myself accordingly; first for that Church's good, and then for the content of those gentlemen. Only I somewhat wonder why Mr. Highgate, having as free access unto me all the while he was here, as my infirmity would then give leave to, should never so much as mention this business to me, as to my remembrance he did did not. I pray your lordship to return me an answer so soon as you can. And so with remembrance of my love to you, I leave you to the grace of God, and shall ever rest,

Your Grace's very loving poor

Friend and brother,

GUIL. LONDON.

London House,
Dec. 13. 1630.

LETTER CCCCXXI.

DR. WARD TO THE ARCHBISHOP OF ARMAGH.

Most Rev. and my very good Lord.

Dr. Baden, some time fellow of Bennet college with us, now a dean with you in Ireland, did this commencement proceed doctor in divinity with us, and did in the commencement house answer the act both orthodoxally and commendably. He is now in return for Ireland, and is the bearer of these. I understand that Dr. Bramhall is lord bishop of Derry; and I hear further, since my return out of the bishopric of Durham, (where I have lately been, with my wife, to see my native country,) that the dean of Cashel shall be both dean of Christ Church with you, and provost of Trinity College also; but I do not understand what becometh of Dr. Ussher, the former provost. The said dean was with us, but is gone from Cambridge before my return, and it is thought for Ireland. I have not sent him yet my answer to his papers, which I am advised to send after him, rather than to deliver here. That cause is much promoted underhand, both here, and, as it seemeth, with you. I had somewhat to do at York, with some inclining that way, who will needs have God decrees to be so far necessitating as that they took away liberty; but I suppose I sufficiently evicted the falsehood of that tenet. Not only divines, but lawyers, and women meddle with these points. I pray God to bless your meeting, both in the parliament and convocation; and that still the doctrine established both in the kingdom and here may obtain. We had somewhat to do about the doc-

trine of justification by faith only, both this last and the former commencement, and also upon occasion of a sermon preached by one in St. Mary's, about Lent last, for the further understanding of which I refer you to this bearer. There is one Mr. Wood, some time fellow of Clare Hall, a grave and worthy minister, not unknown to your lordship, he is beneficed in Sussex; he had a son of our college, master of arts, a well deserving young man, whom I commended to Dr. Bramhall, to teach my lord deputy his son. His father and I entreat your lordship to take notice of him, your lordship's good counsel, directions, and countenance, may afford him no small benefit and encouragement in that place.

My lord of Sarum his determinations are in the press, but will not be finished till October. We are glad to keep back one, fearing it would be interpreted to be against his Majesty's declaration. If Mr. Burnet did not cause to be transcribed my lords readings De prædestinatione et de morte Christi. I will lend him my copy to transcribe; they are worth your lordship's reading. I wish they were both published. Thus, with my best devotions and hearty prayers for your lordship's good health, and long life here, and your happiness hereafter, with mine and my wife's best wishes to your lordship and Mrs. Ussher, we commend you in these dangerons times to the gracious direction and protection of the highest Majesty.

Your Grace's in all observance,

SAMUEL WARD.

Sidn. Coll. August 12.
1634.

LETTER CCCCXXII.

MR. R. SIBBS TO THE ARCHBISHOP OF ARMAGH.

Right Reverend,

My duty and service premised. I am forced of the sudden in midst of straights and distractions to write unto you, your servant being presently to depart here: but I choose rather thus to express my remembrance of your grace, than to let slip so fit an opportunity. I hope I shall always carry you in my heart, and preserve that deserved respect I owe to you, who are oft presented to me as one that God hath showed himself unto in more than ordinary measure, and set up high in the affections of the best. I know not the man living more beholding to God, in those respects, than yourself. It went for current here a while that you were dead, which caused the hearts of many to be more refreshed upon hearing the contrary. It is very ill loosing of men of much meaner service in the Church in these almost desperate times. Yesterday there was an agreement between the two houses about a petition of right, whereby the liberty of the subject is like to be established. Here is much joy for it, if it prove not a lightning before death. Our fears are more than our hopes yet. Doctor Preston is inclining to a consumption, and his state is thought doubtful to the physicians. The neighbour schism getteth still more strength with us. Boni deficiunt mali perficiunt. I cannot now enlarge myself, your servant hastening hence. The Lord still delight to show himself strong with you, and to shield you in the midst of all dangers, and glorify himself by you, to the

great comfort of his Church, and the disheartening of his enemies. I desire your grace to remember my respect to your wife, humbly thanking you both for your undeserved love.

Your Grace's in all Christian service,

To be commanded,

R. SIBBS.

May 27.

LETTER CCCCXXIII.

MR. JA. FREY TO THE ARCHBISHOP OF ARMAGH.

Most Rev. Father in God,

To give your grace an account as I ought of your commands, would require a longer stay here, than the expostulations of my friends, and the ill news of my mother's sickness could at this time permit. Only I must let you see that whilst I have been here, I have not been altogether idle in your grace's service; and what by reason of my sudden departure from hence, I could not perform myself, shall be attended and followed by my kinsman, Mr. Battier, who is now gone for England with one of my lord of Warwick's sons, and returns hither again within these two months, as desirous as myself to serve your grace in all things. To this end I have left with him the copies of your grace's letters, and engaged Jesuit Sirmondus, by a solemn promise, to assist him. Sirmondus is of that disposition, that he will do more for a stranger, than for one of his familiar friends; yet where he hath a design to print any thing that he hath in his hands, nobody is able to get it from him.

He purposes to set forth what he can get of Hincmarus, and therefore unwilling to part with any thing he hath of him; only what Vossius got from hence, I am promised a copy of it by that time my cousin comes back again, which shall be sent to your grace, with the printed books that could be found here, whereof this is the note. Prudentius Tricassinus is in Thuani bibliotheca; which, with the rest, shall be seen there by my cousin at his return, if Monsieur Camusate do not send it before from

Troye, in Champagne, where he lives. Sirmondus tells me that one of their society in Flanders is about printing the lesser Greek Fathers together; amongst which is Ignatius, whereof he hath what could be had for him here. And Monsieur du Chesne is busy in setting forth the antiquities of France in Latin, where many of those pieces will be printed, your grace desires. A new edition of the General councils is finished here, but hath nothing else but Binius printed a little better. Theodoret is half finished, with Sirmondus his notes; Cyril is a printing, and the great work of the Bible wants nothing but Joshua and the Judges in Syriac and Arabic, which is now a doing, the price will be between forty and fifty pounds.

To-morrow, God willing, I leave Paris, and take my way by Lyons and Geneva; whence after some two days' stay, I go immediately to Basil, being called upon extremely for my delay. From thence I will take leisure to write to your grace at large. Now I humbly beg pardon for my haste, recommending your grace to God's safest protection, and continuing,

My Lord, your Grace's most humble,

And most faithful servant,

J. FREY.

Paris, 25. Junii,
1635.

I have sent your grace a little treatise, De imaginibus, made by Monsieur Du Moulins at Sedan, and have directed it to Mr. Burnett.

LETTER CCCCXXIV.

DR. WARD TO THE ARCHBISHOP OF ARMAGH.

Most Reverend, and my very good Lord,

Understand of this post his going to Ireland, I thought it my duty to salute your lordship with these few lines. I wrote a letter unto your lordship the 14th of January, which was enclosed in another to Mr. Wood, my lord deputy his chaplain, who being deceased before the time, my letter to him, with the letter to your lordship enclosed, within these few days returned by the same post which carried them. I cannot find leisure as yet to transcribe my readings. My lord of Sarum his determinations are now published. I desire to have my best service remembered to my lord bishop of Kilmore, when your lordship shall see him. I am now reading upon the ninth articles of the confession touching original sin, wherein I have handled the controversy de prima hominis justitia, and have vindicated our arguments, or rather the arguments of M. Baines, and Stapleton from Bellarmine, and have answered his arguments. I chiefly undertook the explication of that article, to show the truth of original sin, against the Arminians, who hold that there is no sin properly so called in infants, nor in any ante proprium actum wherein they do πελαγιανίζειν. I have answered these chief objections, which are in Examen censuræ a pestilent book. I did, before his Majesty's declaration came out, confute them about the matter of grace and free will, but that coming out I did surcease. I did see of late a treatise which did vindicate your lordship's true opinion de predestinatianis, which I find was the opinion of Es-

tius, who took the ground of his conjectures, not from Gennadius' description of the prædestinatiani in his continuance of St. Hierom chron. de hæresib. Judæorum, as your lordship most truly did; but out of a clause in ult. can. concil. Aransic. II. "Si sunt qui tantum malum credere velint, ubi sic Estius, nota a. in Aransieo canone non sine causa additam a patribus particulam, si sunt, quia hoe catholicis imponebant Massilienses, eosque infamabant, sub nomine prædestinatorum, tanquam hæreticorum, quod hodie quidam nimis improbe faciunt, nominatim Isidorus Clarius, &e." Hæe Estius[a]. Though a little before he say, this Aransican synod was held "tempore Prosperi," whereas it was held some sixty year after Prosper circ. an. DXXIX. as Vossius truly collecteth, and Sirmond[b], as I doubt not but your lordship hath observed. I one time writ unto your lordship touching a book of Theophilus Rainaudus, a Jesuit, intituled, Valerianus Cemeliensis episeopus integer doetrinæ labisque purus, disquisitio theologiea Lugdun. an. MDCXXXII. in 8vo. wherein he goeth about to free Valerianus from the errors of the Massilienses et Semipelagians, which book he writ against some that did eharge him with those errors, but I know not who it is. This book I doubt not but your lordship have. In it he eleverly proveth Fulgentius to be the author of the book De prædestinatione et gratia, which is St. Austin 7. tomo out of Isidorus. The earrier calleth for my letter, and so I am glad abruptly to break off. And so, with my hearty devotions to the Lord for the continuanee of your good health here, and eternal happiness hereafter, I commend your lordship to the gracious protection of the highest Majesty.

Your Lordship's in all affectionate observance,

SAMUEL WARD.

I pray your lordship take notice of Mr. Thursby,

[a] In dist. 40. sec. 13.

[b] Tom. 1. concil. Gall. p. 222. sub Bonifacio II.

the bearer hereof, whom I commended to the bishop of Derry to succeed in Mr. Wood's place, he being required by my lord deputy to send to the college for another.

Sidn. Coll. May 6.
1635.

LETTER CCCCXXV.

FROM LUDOVICUS DE DIEU TO THE ARCHBISHOP OF ARMAGH.

Amplissime Vir, dignissime Præsul,

Quanto cum gaudio tuas 14° Septembris ad me datas heri verperi accessi, tanto cum dolore alias, quas impatiens antehac expectavi, intercedisse intelligo. Gratos te meos in Acta Apost. labores habuisse gaudeo et gratias habeo, ut et, quod intempestivas meas in Persica Jesuitæ Xaverii scripta curas parum probas, non improbo. Violentus quidam tunc me impetus adegit, et fervens detegendæ Jesuiticæ fraudis animus, neque parum me confirmarunt aliorum judicia, inter quos doctissimi viri D. Andreas Rivetus et D. Antonius Tysius, qui operam non inutilem affirmantes ad edendum etiam impulerunt, in eo jam sumus, dabit fortassis Deus ut alias meliora et utiliora promamus. In Ephraemo antehac sudare cœperam: quod nunc denuo eo impellas et quæ ejus desunt, comparandi ex Oriente spem facias, lætor: cœpi hodie titulos tractatuum ejus excerpere, sed temporis angustia et aliorum negociorum moles pertexere vetuerunt, faxo volente Deo ut quam primum habeas. Interim catalogum bibliothecæ academicæ, quem postulabas, mitto. Cl. Heynsius eruditas tuas in N. T. notas prelo adaptat. Specimen ante aliquot menses jam vidimus, et revera Heynsium vidimus. An et in hoc negocio aliquid moliatur Grotius, non intelleximus. Doctissimus Salmasius jam sesquiannum a nobis in Gallia abest, rediturus brevi si ventus et aura faveant. De laboribus ipsius nihil adhuc publico promittere audeo et causas taceo. Doleo Breviarium Ægyptiacum, quo beare ipsum vere potuisses,

periisse. Utinam lateat solummodo et tandem aliquando prodeat. Cogit intempesta nox, qua hæc exaro, finem facere. Sospitet Ampl. tuam benignissimus Deus, teque diu Ecclesiæ et nobis superstitem esse ac incolumem velit.

Amplit. tuæ devotissimus,

LUDOVICUS DE DIEU.

Datum Lugd. Batavorum,
16 Decemb. 1635.

Amplissimo, eruditione pietate ac dignitate summo viro, Jacobo Usserio Archiepiscopo Armachano et Hyberniæ primati venerando, Dublinium.

LETTER CCCCXXVI.

MR. JOHN PRICE TO THE ARCHBISHOP OF ARMAGH.

My Reverend, my good Lord,

After the King's depart hence the last year for France, I happening upon no employment for him, I fell a printing of Apuleius, of which I am not only bold to present one copy to your lordship's acceptance, but humbly to entreat likewise, that of the three annexed and unbound copies, two, by your Grace's command, may be sent to Mr. Patrick Young, for himself and the Oxford library, and the third to Mr. Gilbert North, in King-street. In these hard and uncertain times I know not how I shall be disposed of, but whither ever I go, will carry with me, my lord, the memory of your many favours; your comity, and the great descending beneath your greatness, which so seasons, and so sets off your higher theological virtues. The enclosed, together with my humble respects, is for the lady Ussher.

Your Grace's most humble and faithful servant,

JOHN PRICE.

Amsterdam, Feb. 27.

Vivite fœlices quibus est fortuna peracta
Jam sua, nos alia ex aliis in fata vocamur.

LETTER CCCCXXVII.

THE ARCHBISHOP OF ARMAGH TO THE IRISH BISHOPS.

My very good Lord,

I am commanded to declare unto you, that it is the pleasure of the state, that the suspending of the proceedings against recusants for their clandestines, for which you received directions before the beginning of the parliament, shall be still continued; until you do receive more special instructions to the contrary. And that in the mean time, in a quiet and silent manner, you withdraw all such proceedings; and be careful to place able and worthy ministers in all parishes, who may endeavour to win and reduce the adverse party, by instruction and good example.

I am further also required, by letters directed unto me, from his Majesty, dated at Hampton Court, the 24th December last, to admonish all my brethren, the lords bishops, that they concur in the great work of plantation now in hand, by planting Protestants upon their own lands[a]. So I commit you to God's blessed protection, and rest

Your Lordship's most assured loving brother,

JA. ARMACHANUS.

Dublin, March, 17. 1636.

[a] Here a line is drawn through the following lines: "And that in this, and all other things, they be advised and directed by the lord deputy, that both Church and commonwealth may be regulated, that there be no disproportion, but harmony in all parts."

But for the particular of marriages, you are to take order, that the banns also be thrice denounced in our parish churches, and a note preserved of their names who are to be married; or that otherwise they take out their license for marriage, paying those accustomed fees, that they of our own profession used to do upon the like occasions. These things I thought good to acquaint your Lordship as so I rest.

LETTER CCCCXXVIII.

J. G. TO THE ARCHBISHOP OF ARMAGH.

My Lord,

Before I sealed my letters up, I went to see Sir William Boswell, at his lodging, who told me, that this morning he had sent his letter to your Grace, by him that was to bring the lord deputy's packet; and, upon discourse, he asked me, what news I had writ, I told him, little; but heard since, that there was on the sudden to be a parliament here, to which he replied, it was certain. Things passing in this wise; yesterday his Majesty called the whole body of the council together, and between one and two in the afternoon came himself in person, where the stout Earl of Traquier, being come to court, some weeks since, and lodged in Whitehall, was called to make his report about the Scotch affairs, which being all diligently hearkened unto, the lord deputy propounded to his Majesty and the board, a parliament to be called presently, and he made no question but all matters would be presently settled in a peaceful manner, for the quiet of his Majesty, and content of all his subjects. To this speech the lord grace of Canterbury became a second, and desired that it might be so, in regard for his own particular; he was said, amongst the vulgar, to be the cause of all these broils of Scotland, and that he much desired, if not cleared by his Majesty, to sacrifice himself in the cause, if any would challenge him truly.

Once, again, I pray your Grace's answer to my former letters, concerning my MS., for since I wrote them outwards, both Sir Thomas and the lady Barington desired

me to put you in mind, and withal to remember their own and theirs service to you. Things falling out thus forces me to beg of your Grace again to write to Mr. Downes, for to furnish me with a suit of clothes, in regard of saving something by me here, if I should go on the score.

Mr. Gattane was this day with me to enquire of your Grace's health, and wished me to certify your Grace, that he thinks, by this time, Dr. Travers' MSS. are at Chester. Dr. Featly could wish that your lordship had writ to Mr. Gattaker ere this, as I mentioned formerly about the Jesuit's reply.

J. G.

Dec. 6th at night fall,
1637.

LETTER CCCCXXIX.

FROM THE ARCHBISHOP OF CANTERBURY TO THE ARCHBISHOP OF ARMAGH.

My very good Lord,

As I was coming from the Starre Chamber this day sennight at night, there came to me a gentleman-like man, who, it seems, some way belongs to your Grace. He came to inform me, that he had received some denial of the keys of the D. of Westminster lodgings. I told him that I had moved his Majesty that you might have the use of those lodgings this winter time, and that his Majesty was graciously pleased you should have them, and that I had acquainted Dr. Newill, the sub-dean of the college, with so much, and did not find him otherwise than willing thereunto. But my lord, if I mistake not, the error is this: the gentleman, or somebody else to your use, demanded the keys of the lodging, if I misunderstood him not. Now the keys cannot be delivered, for the king's scholars must come thither daily to dinner and supper in the hall; and the butlers and other officers must come in to attend them. And to this end there is a porter by office and oath that keeps the keys. Besides, the prebends must come into their chapter house, and (as I think), during chapter time have their diet in the hall. But there is room plentiful enough for your Grace besides this. I advised this gentleman to speak again with the sub-dean according to this direction, and more I could not possibly do. And by that time these letters come to you I presume the sub-dean will be in town again. And if he be, I will speak with him, and do all that lies in me to accommodate your Grace.

Since this some of the Bishop of Lincoln's friends whisper privately that he hopes to be in parliament, and if he be, he must use his own house. And whether the sub-dean have heard anything of this or no I cannot tell. Neither do I myself know any certainty, but yet did not think it fit to conceal any thing that I hear in this kind from you. So to God's blessed protection I leave you, and rest

Your Grace's very loving friend and brother,

W. CANT.

Lambeth, Oct. 23, 1640.

My Lord,

We are growing here at London into some Edinburgh tumults, for upon Thursday last the H. Commission being kept at St. Paul's, there came in very near 2000 Brownists, and at the end of the court made a foul clamour, and tore down the boards that were in the consistory, crying out they would have no bishops nor High Commission. [The remainder of the postscript illegible.]

To the Most Reverend Father in God, my very good lord and brother, the Lord Primate of Armagh his Grace, at his lodgings in Christ Church in Oxford, these.

LETTER CCCCXXX.

DR. LANGBAINE TO THE ARCHBISHOP OF ARMAGH.

My Lord,

When Mr. Parre was last here at Oxford, and brought us the glad tidings of your Grace's recovery, and withal assured, that amidst those many tempests which did more than threaten from without, you still enjoyed a blessed calm within, and taught us, by your example, how much better it is to make shipwreck of all than of a good conscience. He told me, your Grace had directed him to call upon me for a Saxon Bede; truly, at that time, though I had some months before sent to London for one, yet it was not then come to my hands, but lay in Northamptonshire expecting a safe conveyance. I begun to think it might possibly be, that your lordship might have one of your own, which you might conceive had been left in my hands. The ground of my conjecture was, I had formerly seen one, which I supposed might be your Grace's; Mr. Tozer making the like instance to me again from your lordship, I spoke with the gentleman in whose hands I had formerly seen that author, and I perceive by him I was mistaken, the book is his own. I have, therefore, delivered to Mr. Tozer my Bede, with the Saxon laws set out by Mr. Wheloc, to be sent to your Grace, and am very glad I have that, or any thing, wherein I may testify my gratitude for your Grace's many former favours, to which I humbly beg the addition

of this one more, the concurrence of your prayers in behalf of this place, and therein of

Your Grace's most humble servant,

GERARD LANGBAINE.

Queen's College,
Nov. 18. 1646.

LETTER CCCCXXXI.

FROM SIR THOMAS RYVES TO THE ARCHBISHOP OF ARMAGH.

Reverendissime in Christo Pater et Clementissime Domine.

Incidi nudius septimus in libellum quendam de Principiis Christianæ Religionis inscriptum, tuamque præ se et imaginem et epigraphen ferentem, nec tenere me potui, quin eum statim ex Anglo Latinum facerem. Neque vero me fallit, quam licenter omnes versionum leges in hac mea transilierim, eo maxime quod Scripturarum loca a te in margine notata tantum, integra in ipsum codicem retulerim, quo crimine ipsa, ut opinor, pagina erubesceret, si alium quam Paternitatis vestræ vultum subitura mitteretur; nunc vero quum Paulinum cœmiterium spectare non jubeatur, de se secura colorem, ut vides, non mutat, sperat enim te multo meliorem voluntatis meæ interpretem fore, quam ipse libri tui fuerim. Sed quæras tamen fortasse qua hoc tibi munusculum minerva? cui quid respondeam, nisi quod id mea plane facerim, hoc est, rudi ut scis et simplici nec alio spectante, quam ut quem sui pœne oblitum tempora fecerunt, eum tui usque memorem vivere intelligas. Expectat autem fortasse paternitas vestra aliquid a me de dec. argumenti, sed memineris, quæro, paucos post dies quam tuæ ad me litteræ ea de re datæ fuerant, exiisse edictum, quo meæ conditionis homines ultra vicesimum ab urbe lapidem facessere jubebantur. Ea res omnem mihi scribendi et facultatem excussit et curam; ruri autem nunc agens, otio diffluo. Librorum vero et rerum penuria veluti frigore constrictus torpeo. Quæ si non essent, tamen si quis populari huic

furori dum adhuc in ἀχμῇ ponitur, summo licet consilio, ingenio, doctrina, ratione obviam ire vellet, næ ille causam Dei et Ecclesiæ, id agendo nihilo, ut opinor, meliorem faceret. Ut melius quiesse fuerit, dum pelago desævit hyems et aquosus Orion, et Phocylidæum illud præceptum quo αντιπνέειν ἀνεμοῖσι prohibemur, sequi, spe modo firmi maneamus, quod qui solus potest is brevi velit etiam, quod ait Psalmista, procellam hanc nostram in auram vertere. Vale Episcoporum optime, et benedictionem tuam humiliter petenti impertias precor

Paternitatis vestræ obsequentissimus filius,

T. R.

21 Maij, 1647.
To the Most Reverend Father in God
the Lord Archbishop of Armagh.

LETTER CCCCXXXII.

FROM MR. CRAGGS TO THE ARCHBISHOP OF ARMAGH.

May it please your Grace,

The bearer hereof, Mr. Ryves, I could in no wise suffer to come without some presentment of my service, and in that I had no matter of consequence to write, I made bold to send the copy of the Distressed Clergy's Remonstrance, dated and sent into Holland above twelve months since; but for any effect it hath hitherto wrought, it might as well have slept all this while. The enemies under Preston's command approach very near. The Naas and Maynooth[a] are lately gotten by them. Captain Meredith was unfortunately lost upon fighting in a retreat, some mile and a half on Dublin side, from the Naas (in a little ford at a place called Johnston), upon the 15th of this instant; his corps were not fetched off till the 18th, and upon the 20th he was honourably interred at St. Patrick's, with much lamentation. Colonel Jones, our now governor, lost his major[b] but the week before, going out on a party in the county of Wicklow. These two commanders were lost, and scarce any soldiers besides.

It hath been lately reported here that Dr. Loftus is to succeed Dr. Ryves in the Prerogative Court here; if it be so, I shall humbly beseech your Grace to continue me in your favour as formerly, and to recommend me to him

[a] Since writing this news comes this morning the castle holds out.
[b] Major Glegg.

before he takes his leave there. Thus craving pardon for my continual boldness, with my continued prayers for your health and happiness, I rest

Your Grace's ever bounden servant,

J. CRAGGS.

July 22. 1647.
Rec. September 11.

AMPLISSIMIS ET REVERENDIS VIRIS, MAGISTRATIBUS ET MINISTRIS PER FŒDERATUM BELGIUM.

Εὐδαιμονεῖν.

Quæ et quanta clades Protestantes Hiberniæ hisce quatuor annis præterlapsis afflixerunt et tantum non pessundederunt, latere vos non posse arbitramur. Unde utrisque nostrûm non importunum modo, sed et molestum fore existimamus aut immanissimas cædes et lanienas fratrum nostrorum qui baptismo sanguinis immersi sunt minutim recitare; aut vulnera cruenta, fœdas nuditates, esuriem, exilia, direptiones aliasque ærumnas quibus nos succubuimus, quos clementia Dei e communi strage eripuit stylo fusiori pertexere. Neque enim in angulo quicquam horum gestum est. Illud fortasse non prætereundum (quod tamen ex conjurationis Pontificiæ genio facile est æstimatu) in nullum ordinem sævitum et grassatum esse æque ac in Ministros Evangelii, verbique divini præcones. Actum est plane nobiscum ad imaginem primævorum Martyrum, ludibriis etc. flagris explorati sumus, insuper et vinculis et carcere; lapidati sumus, dissecti sumus, occisione gladii occubuimus plures nostrum; immo igne, aqua, præcipitio necati, fumo strangulati, jaculis confossi, globis tormentariis pertusi su-

mus. Ingeniosa nequam feritas hostium efferatorum nova etiam mortis genera excogitavit, quibus implacabilem sævitiam oblectarent, et patientiam fidelium probarent. Quibus quidem in infirmitatibus nostris cum Apostolo gloriari possumus, intuitu causæ justissimæ, puritatis nimirum fidei cultusque divini, quam quia vitiari non patimur, inde tam miseris modis exagitamur; sed incumbentium gravaminum sensu amaro et ingruentium malorum justo metu gaudium hoc nostrum impeditur prorsus et corrumpitur. Nullus enim calamitatum nostrarum finis adhuc conspici, nulla durandi fermè diutius spes luculenta concipi posse videtur. Exiguus manipulus, racematio vineæ quæ residua est, nos qui e multis millibus vix octoginta quidem præter viduas orphanosque fratrum defunctorum supersumus, postquam in ovillis et caprinis pellibus, immo stramentitiis et fœnilibus tegumentis involuti oberravimus, destituti, pressi, afflicti; postquam in labore et molestia, in vigiliis sæpe, in fame et siti, jejuniis sæpe, in frigore et nuditate, vitam dubiam quasi in manu gestavimus. Postquam a cædibus respiravimus et eleemosynis partim ab Anglia missis, partim a Protestantibus Dublinieusibus sumministratis (in quibus contribules aliquot vestri largitatem maximam fecerunt) moesti et tremebundi tenuiter et durè tot annos per horas viximus, postquam tantis periculis et angustiis jactati sumus, præ victus penuria interituros nos tandem est quod merito metuamus. Domï etenim hydria farinæ defecit lecythusque olei minutus est, foris autem Anglia natale solum nostrum, in qua nos omnes parentesve saltem nostri primos edidimus vagitus, proh dolor adeo rapinis exhausta mutuisque odiis et cædibus fœdata atque exacerbata est, ut nobis sublevandis, aut impar facta sit aut ex aliquanto στοργῆς deliquio et intestinorum malorum sensu, expositorum filiorum suorum immemor omnino atque immisericors. Non deesse quidem confidimus plurimos in Anglia qui secundum virtutem et supra virtutem voluntarii sint ad inopiam nostram relevandam, sed dissidia et tumultus publici dilectionis omnia munera obstruxerunt.

Nos igitur in has angustias redacti atque duro necessitatis telo incitati ad gremium vestrum confugimus, utpote quos (siquidem iisdem Orthodoxæ fidei vinculis nobis conjuncti

estis) miseriarum nostrarum sympathia teneri clerique Domini conservandi studio ferri non dubitamus. Agite Fratres, viscera misericordiæ vestræ commoveantur in causa cleri tam miserabili, perpendite apud vos quantum intersit propagationi Evangelii, cleri seminarium quantillum illud fuerit, ab exitio et internecione liberatum dedisse atque ereptum. Merces vobis magna in cœlis recondetur et beneficii vestri memoria nos semper obstrictos Fraternitati vestræ continebit. Qui precibus ardentissimis interpellare Deum pro vobis non cessabimus, ut mala nostra procul a vobis facere dignetur, ut in omnibus semper omnem sufficientiam habentes abundetis in omne opus bonum.

Hæ preces, hæc desideria miserorum spoliatorum exauctoratorum ministrorum Evangelii in et juxta Dublin in Regno Hiberniæ.

Domini nostri amplissimi,

Nos infra scripti testamur ex certa nimis scientia nostra remonstrantiam istam Fratrum nostrorum, qui ad misericordiam vestram literas istas conscripserunt, tum quoad cædes defunctorum quam ultimam inopiam superstitum a rerum gestarum fide et præsentium statu nec latum unguem discedere. Quorum casum deplorandum pietati vestræ tenerrimæ in visceribus Christi Domini perpendendum etiam atque etiam commendamus.

AMBROSIUS ANGIER, S. T. D.
EDVARDUS PARRY, S. T. D^r.
JACOBUS MARGETSON, S. T. D^r.
GODFR. RODES, SS. T. D^r.
HENRICUS HALL, S. T. D^r.
DUD. BOSWELL, S. T. B.

To the Most Reverend Father in God, and his most singular good Lord, the Lord Primate of all Ireland, these.
At the Right Honourable the Countess of Peterborough's, in Covent Garden, Westminster, present.

LETTER CCCCXXXIII.

FROM DR. LANGBAINE TO THE ARCHBISHOP OF ARMAGH.

My Lord,

I cannot tell by what inadvertency it came to pass that these papers enclosed, which I intended in the first place, should stay the last, being casually omitted the last week. In the perusal of that catalogue of King of France his library, I remember I met twice with Callisthenes of the life of Alexander; if it be genuine I cannot but marvel why it should be so long buried; and if your lordship have occasion to write to the Puteans about other pieces, I conceive it may not be amiss to take notice of this. I shall expect your lordship's advice concerning a second edition of Philostorgius, and shall in that and all other things submit myself to your directions, as being

Your Lordship's in all humble observance,

GERARD LANGBAINE.

Queen's College,
Feb. 29. 164$\frac{7}{8}$.

To his Most Honoured Lord and Patron, James Lord Archbishop of Armagh, and Primate of Ireland, at the Countess of Peterborough's house, in the Piazza in Covent Garden, these.

CCCCXXXIV.

FROM THE SAME TO THE SAME.

My Lord,

Though I have but little to say, yet I dare not let this messenger, Mr. Younge, pass without something more than a bare verbal remembrance of my duty and service to your lordship. I hope the papers concerning Barnabas came safe to your hand. I have prevailed with Mr. Pocock to publish that remarkable piece of Alkadi Saed, of the sects of the Arabians, with his pretty large and learned notes, which I am now a perusing before they go to the press. We of this place wait every day for a dissolution, being told by those which will be extremely angry if we believe not all they say from the pulpit, that God has spent all his attributes upon us, that we are sons of Lucifer, that we have insides as black as hell, with much more which we should not have disliked if put in the confession to God, but cannot tell what authority they have to throw these imputations upon us in their applications. Yesterday it was affirmed by the preacher, justly taxing the discountenancing of religious duties in the late times of episcopal government, that some bishops made it an article of inquiry at their visitations, whether any man did discourse of anything concerning religion at meals. I confess, as in a point of that kind, I can have no certainty, but am strongly persuaded this charge had less of truth than calumny. But this is no news for them to speak ill. God grant that by our integrity of conversation we may confute their imputations in our actions, which to offer to do by word or writing would but involve us in a greater guilt. When I set

pen to paper, I had no purpose to have touched upon this harsh string, but I know not how the sad condition of this place threw me upon this not unjust, though perhaps unseasonable, complaint of hard measure. We humbly beg your lordship's prayer to Almighty God, that he would either send us deliverance from or grant us patience in all such our sufferings, by which it shall please Him in mercy to chastise us. I am, my Lord,

Your lordship's most humble servant,

GERARD LANGBAINE.

Queen's Coll. in Oxon.
March 20. 164$\frac{7}{8}$.

To his Most Honoured Lord and Patron, James Lord Archbishop of Armagh, and Primate of Ireland, at the Countess of Peterborough's house, in the Piazza in Covent Garden, these.

LETTER CCCCXXXV.

FROM SIR THOMAS RYVES TO THE ARCHBISHOP OF ARMAGH.

Reverendissime,

Simulac istum chartarum tumulum aspexeris, plane inquies, Quid hic homo præsens loquendo faceret, qui tantas mihi turbas absens scribendo creat? sit sane. Ego tamen cui jam senectus frontem duriorem fecit, ab incœpto non deterrebor. Accidit enim non ita pridem, ut in Paternitatis vestræ majorem quem vocant catechismum inciderem, in cujus fine eruditissimum juxta et sanctissimum de Immanuel opusculum tuum reperi. Itaque omissis statim aliis eum exercitii et memoriæ causa ex Anglico Latinum feci, eique operi decem dies impendi. In ipsa vero ejus confectione tantam voluptatem simul et utilitatem sensi, ut ex tam longinquæ vitæ cursu, septuagenarius autem sum, hos solos decem egisse, cæteros agitasse tantum vel potius perdidisse videar. Utinam vero versio hæc archetypo suo parte aliqua responderet. Nam si id plane consequutus essem, non modo monerem, verum etiam hortarer, imo rogarem sedulo, ut eam nomine tuo in lucem ederes: nulla profecto gens aut genus hominum, doctorum præsertim, esset, in quo avidius multo quam in Anglia non legeretur. Digna enim profecto res est, quæ nunquam alias sic tractata jam in mundi ipsius notitiam perferretur, sed non isto quo a me nunc vestitum cernis habitu. Itaque, si nemo hactenus fœliciore vena id perfecerit, vehementer te rogandum censeo ut vel ipse doctissimam tuam huic operi admoveas plumam, quæque in eo corrigenda senseris, ut sunt plurima, emendes, aut quoniam tu, ad majora opera quotidie

vocaris, alii cuilibet junioris et floridioris ingenii viro commendes, quicquid autem feceris non alio quam tuo nomine et inter Latina tua opera typis mandari sinas. Et ego quidem majore in hac versione quam interpreti par erat, licentia me usum esse et video et fatcor, maxime in illo loco qui de Goel est, cujus ea ratio, quod divinam tuam mentem in eo non satis mihi assequi videbar; nec quam Retractus juris gentilitii, quem Galli Retraict du droit lignager appositissime appellant (quod jus ad solius redimentis utilitatem spectat, quæque propria Booz proximi Elimelech agnati causa in terris ejus redimendis erat) cum jure et officio Goel nostri similitudinem haberet intellexi. Igitur Paternitas vestra locum hunc vel lucidius ipsa explicabit, vel alii quod tc præsente facile erit explicandum dabit, ne eadem cuiquam alii quæ mihi inter legendum hesitatio forsitan occurrat. Cherubinorum etiam facies in cortinis Tabernaculi densissimo opere depictas in scemate textui apposito video, in ipso textu non reperio; sed vitium illum libri mei esse potest, unicum enim habeo, nec optimi generis illum. Tu ipse videris, vides fiduciam, vides audaciam. Sed chartas has ad te missas tuas esse jubeo; tui autem juris quum sint, si nimis ab illis deviatum sit comburas velim, sed semper et impudenter moneo ne tantum studiorum tuorum lumen sub Anglicani sermonis modio abscondi, hoc est, tantum non extingui patiare. Dabit autem Paternitas vestra uti spero veniam, si exemplar ipsum vel mea vel librarii culpa hic, illic, inductum et lituris obsitum ad te miserim; non enim nunc ut olim omnia pro voluntate possumus. Deus opt. max. et ipse ille Immanuel Jesus te incolumem diutissime conservet,

Paternitatis vestræ,

Humilimus filius,

T. RIVIUS.

15 Maij 1648.
For the Most Reverend Father in God, my very singular good Lord, James Lord Archbishop of Armagh.

LETTER CCCCXXXVI.

FROM THE ARCHBISHOP OF CASHEL TO THE ARCHBISHOP OF ARMAGH.

REVERENDISSIME DOMINE ET IN CH. FRATER DILECTISS. MIHI MULTIS NOMINIBUS PLURIMUM OBSERVANDE.

ETSI binis nunc aut si bene memini ternis meis ad eminentiss. Rever. tuam, nihil responsi acceperem; si tamen te diuturni aut potius pertinacis silentii incusarem aut cessationem hanc tuam imitarer, injuriam summam fecisse viderer sanctissimæ inter nos initæ consuetudini (quæ altius inhæret meo animo quàm ut unquam deleri posset aut obliterari) obliviscique profusissimi in nos amoris tui veteris, quem ego religiose colere et observare quamdiu vixero decrevi. Nihil interim habeo quod scribam præter hoc unum ut si post longa tædia tristis fugæ te consule aut consulente invenire possem stabulum aliquod, in quo acquiescam in senio cum conjuge et liberis, in Angliam redeam et in pace requiescam. Neque cupio abesse Londino sed in ipsa urbe in aliqua parœcia evangelium prædicare, ne falsissimis calumniis et rumoribus onerer si longius absim a civitate, sicut in his provinciis opera cujusdam malevoli dispersæ sunt copiæ literarum quasi scriptarum a Domino Gulielmo Lentelo prolocutore domus Communium, quibus literis arguebar author rebellionis Hibernicæ primarius, turbamentorum Anglicanorum dum in Anglia essem fautor, qui et nunc in Belgio eadem foveo, quod quam longe abest a meis moribus omnes sciunt qui me norunt, imo ipsi isti malevoli qui ejusmodi rumores de nobis distulerunt. Sed scio Dominum Lentelum esse virum opt. cum quo familiarissime vixi ad duos ferme annos, quibus quam sedulam operam navarem

componendis pro modulo meo dissidiis Anglicanis ipse satis novit, ad quem istas paucas lineas scripsi. Audio enim nunc non urgeri amplius illud quod appellabatur Scoticum fœdus, et posse etiam in pace vivere etiam nostri ordinis homines si modeste se gerant neque se negotiis regni immisceant; sicut accepi tibi contigisse in capellâ Lincolns Inn cujus felicitate gratulor: quod si ita sit, et detur mihi aliqua parœcia, ego lubentissime excurrerem cum bono Deo Londinum de quibus spero me redditum iri certiorem ubi Dom. Lentilum consulueris, et quos vel alios in hoc negotio. Jam venio ad alia; dum Leydæ superiori hebdomade fuerim, benignissime Domino Spanhemio magnifico Rectore exceptus et ad prandium pulchre invitatus; intellexi ex illo missum esse libellum tuum de Simbolis et expectari ab illo Chronologiam tuam, quæ jam sudat sub prelo. Nihil de his ad Rev. tuam scribo præter hoc unum, ægerrime ferre me, imo summo dolore angi et crutiari quod me pariter non dignatus sis hoc honore, qui si non ante peregrinos, saltem cum illis cupio sic a te diligi ut fruar vulgaribus ejusmodi donis, qui tuæ eminentiss. dig. sum observantiss.

ARCHIBALDUS CASSELIENS.

Dabam Hagæ Comitis raptissime
16 Jan. 1648.

Reverendissimo in Christo patri ac Domino, Domino Archiepiscopo Armacano, Totius Hiberniæ Primati, fratri suo dilectiss. et plurimum colendo.

LETTER CCCCXXXVII.

FROM MR. ARNOLD BOATE TO THE ARCHBISHOP OF ARMAGH.

May it please your Grace,

Monsieur Flavignij, the author of the enclosed four epistles or treatises, concerning the great Paris Bible, and the authority of the Hebrew text, having bestowed a copy of them upon me, I begged another of him for your Grace, supposing that you would be glad to be informed of some of the particulars contained therein, and having no other way to procure it for you, because it is not sold in the shops, but the author keepeth all the copies in his own hand, and distributeth them gratis among his friends and acquaintances. He did very readily grant me my request, and showed himself very glad of this occasion of contracting friendship with your Grace, of whom he hath that high esteem he ought to have, and to whom, therefore, he is willing to endear himself by all the means that may lie in his way. I have not heard from your Grace this great while, never since the letter that accompanied the six copies of your Treatise de Symbolis; I having twice written to you since that time. Mr. Blundel doth extremely long to see the Epistolæ Smyrnensium, which you promise in your late Treatise de Anno Asiano, a copy whereof having been brought hither by Mr. Friar, bookseller of London, for one of his friends at St. Germain, it came casually to my hands, and so I showed it to Mr. Blundel, who highly com-

mendeth it, being very desirous to see the whole work, whereof this is a part and a forerunner.

Thus humbly kissing your Grace's hands, I remain -

Your humblest and most affectionate servant,

ARNOLD BOATE.

Paris, 5 March, 1648.

For the Most Reverend Father in God, the Lord Archbishop of Armagh, Primate of all Ireland, these, in London. With a packet. Par amy.

Leave this at the house of Mr. Boate, in Crooked Friars, to be delivered according to the direction.

LETTER CCCCXXXVIII.

FROM MR. ROBERT VAUGHAN TO THE ARCHBISHOP OF ARMAGH.

Reverend Father,

Having so fit an opportunity offered me (by Mr. Dr. Ellis, the bearer's, coming to London), I thought it no less than my duty to present my service unto you, and in brief to let you understand that in my request unto you the last year concerning the tract of the Saxons' genealogies, added to some copies of Nennius, I have not been satisfied by Sir Symon D'Ewes, who, as it seems, being troubled with weightier affairs, had no time to perform what he promised you; and also that I have translated Caradoc Clangarvan's Annals to the beginning of Harry the First's reign; from thence downwards the story is tedious, and doth not much differ from the English printed copy, and therefore I intend (if you do not command the contrary) to refer to the printed book such passages as are agreeing in matter with it, but where it differeth anything, I mean to lay that down as I find it in the old text, therefore I desire to know your pleasure therein. Furthermore, I trust you will not be offended, if I desire of you the loan of your best transcript of Nennius, together with those Saxon genealogists added to some copies of it, for so long a time as I may confer my copy with it, and transcribe such things as are wanting in mine. I am the more bold to crave this favour of you, because the bearer, a very reverend man, will, I hope, undertake for me, that I will, God willing, restore it safely without blemish at what time

and place you shall prescribe unto me. This my request if you will vouchsafe to grant, I will, in the best measure I can, endeavour to requite it; but howsoever let my fervent love of the antiquities of my country beg your pardon for my presumption. Lastly, be pleased (I pray your fatherhood) to impart some of your judgment concerning those inscriptions of Voelas and of Vallecrucis which I sent you the last year, but lest I trouble your patience overmuch, I will, in all humility and reverence, take leave, and commit you to the protection of the Almighty.

Your most humble servant,

ROBERT VAUGHAN.

Hengwrt, near Dolgelly, in the county of Merioneth, the seventh day of May, 1649.

To the Reverend Father in God, James Ussher, Archbishop of Armagh, and Primate of Ireland, this present.

LETTER CCCCXXXIX.

FROM MR. ARNOLD BOATE TO THE ARCHBISHOP OF ARMAGH.

May it please your Grace,

I have thus long delayed to answer your last to me, because I was loath to write to you till I was able to give you a final account about your Ephrem, as now I can, having recovered it six days ago, after that I had been full six months in a lawsuit about it, the charges of which suit came to nineteen franks, but having got them adjudged to me, as well as the book itself (for the which I had got the adverse party condemned to 300 franks, if that they had not produced it), all was paid me back within thirty sols, or a cardeac and a half, being that which I had paid more to the sergeants than their just due, for to make them the more willing and vigilant. I shall send you the book, God willing, by the first safe and cheap opportunity, and with it your Radices Kimchii, as likewise some copies of that treatise which I have now a printing here, and whereof I send you here enclosed the first three sheets that are done, there being to be eleven sheets in all. If your lordship be of the same mind with me about the matter therein handled, and that you do not disapprove of my manner of handling it, I should be wonderful glad that you would be pleased to witness as much in a short Latin letter to me, framed, as it were, in answer to that treatise or letter, to the end that I might have it printed at the end of it, partly indeed for mine own interest, and that the world might see that you do not disregard me nor my writings (for which end I hope

you will be pleased to express a desire that that letter of mine, written only in the first intention to you and for you, may be made common by having it printed), but principally for the public good, and that that truth which therein I maintain against a most pernicious error might receive a further confirmation from your authority, the which being very great everywhere, the free and full declaring of your mind upon this point would contribute very much to the upholding of the cause of the Hebrew truth, and add great strength to what I have said in defence of it. And if it please your Grace to do me this favour, I shall beseech your Grace to let me have it with all possible expedition, that it may be here in time, and before that treatise be quite printed. You will be pleased to send it to Mr. Hartlib, who will lose no time in conveying it to me.

I give your Grace humble thanks for that copy of your Annales, which you have been pleased to bestow upon me; and I can assure you most truly, that having perused it most greedily as far as I had got it, I found a singular contentment to see those most intricate times so clearly unfolded by you; and very many passages, that all those who have gone before you in the meddling with those matters have left involved in darkness and extremest difficulties, to be most plain and easy by you, which maketh me with extreme longing desire the second part promised by you. As for the other five copies, I have given one to Messieurs Dupins, one to Mr. Sarau, and one to Mr. Bignon, which all three have bid me return you most hearty thanks for it; and of those two which you had appointed for Sirmond and Petau, I have given one to the Coadjutor of Paris (a prelate of great parts, and who very much esteemeth your lordship), and keep the other by me for to dispose of it as you shall order me. For I have found those two Jesuites to be growing so extremely hoggish of late, as I thought them altogether unworthy of the favour which you meant for them. For Sirmond having showed me last year, at my coming out of England, that great Bible that hath been Fronto's, with very ample offers of letting me transcribe the variæ lectiones that Fronto hath written upon the

margins thereof, I could not in anywise this summer obtain the said transcription of him, when that Mr. Young having desired the same of me, I went and solicited Sirmond most earnestly for it; and as for Petau, he is far worse. But if nevertheless you persist in your former design, I shall very readily obey your command, and rather deprive myself of mine own copy, for to join it to that which is left, than not to fulfil your desire. I have rendered Mr. Justel his MS., who was not a little troubled to see it come back reinfecta out of England. Syncellus is not near done yet, but Muisius his works have been abroad many months since, wherewith Flavignii de Auberyns, the procurers of that edition, have printed neither your letter nor that of Buxtorf, or any other Protestant, to the contrary of what at first they intended. Thus humbly kissing your Grace's hands, and commending you to God's gracious protection, I remain ever

Your Grace's most humble and most bounden servant,

ARNOLD BOATE.

Paris, $\frac{16}{26}$ Sept. 1650. Rec. Sept. 22.

Fratres Puteani have desired me to pray that you would be pleased to let them know whether you have not the true work of Fulgentius adversus Pintam, saying that that which the Jesuit Chifflet hath published (in libro evulgato anno 1649, cui titulus, Fulgentii Ferrandi, Carthaginiensis Ecclesiæ Diaconi opera, junctis Fulgentii et Cresconii Africanorum Episcoporum Opusculis relativis. P. Franc. Chiffletius S. J. pleraque ex antiquis codicibus protulit, aut emendavit, notasque adjecit), is not the true one.

For your Grace.

LETTER CCCCXL.

WOLGANGUS MAYERUS TO THE ARCHBISHOP OF ARMAGH.

Salutem a Salutis Authore,

Miraberis sat scio, vir Reverendissime totoque Christiano orbe celebratissime, quid me, hominem sane obscurum, tibique de facie plane ignotum, commovere potuerit, ut præsentes ad te dare non erubuerim. Sed ea est venerandi tui nominis apud omnes bonos existimatio, ea Usserianæ eruditionis admiratio, ut nemo sit in nostris transmarinis ecclesiis, quæ ejus notitiam quovis auro non redimeret. Cum igitur Præsentiarum lator vir præstantiss. D. Nicolaus Hobartus Constantinopoli domum reversurus, de summis tuis tum pro Ecclesia Christi exantlatis laboribus, tum pro ea perpessis calamitatibus, in transitu sermonem injecisset, tuasque Catecheticas lucubrationes ad astra usque extulisset; animum meum notitia tui jam dudum prurientem ad scribendum inflammavit. Quod vel eo nomine factum a me lubentius, quia omnibus fere amicis meis, quorum a Britannia olim vestra plurimos habui, Hallo, Fethlæo, Willeto, Wardo, Balcanquallo, Junio, Twisso, et Prynno, hac temporis et fatorum iniquitate proh dolor, orbatus sum. Superest quidem vester ceremoniarum Magister Oliverius Hammon, Eques, qui olim Regis vestri nomine, magno meo malo, legatione hic functus est. Sed ejus amicitiam propriis pecuniis perdidi. Ei enim, pensione regia emanente, ad familiæ ipsius sustentationem ob singularem meam in gentem Anglicam propensionem, ad mille R. doloras mutuo dedi; eoque domum reverso uxorem eum filia in ædibus meis alui. Quibus meis beneficiis odium

hominis mihi conflavi. Loco enim solutionis ne responso quidem ullo amplius me dignatur. Quærendus igitur fuit alius amicus, cujus opera rerum Anglicanarum partem fieri possem. Eum spero Reverendiss. D. Usseri, senio meo divinitus oblatum. Transtuli antehac in linguam Latinam et Germanicam plurima elegantissima Anglicorum, Perkinsii præsertim, Willeti, Downami, Cooperi, Fethlæi, Halli, Prynni, et tua quoque nonnulla. Si catecheticos labores tuos nancisci possem, in transferendis colophonem meis quoque laboribus bono cum Deo imponerem. Si tibi igitur, Reverendissime Domine, Buceri memoria unquam grata extiterit, quæso nepoti suo occasionem præbeas, quo dignitatis tuæ merita, laboribus quoque meis, apud nostram gentem, latius extendere, et quanti Armachani olim Præsulis authoritatem fecerim, facto ipso declarare valeam. Vale pancratice Theologorum nostri temporis maxime, ac vive, non nostro tantum, sed gratiori ac feliciori adhuc sæculo.

Amplissimæ dignitatis tuæ,

Devotissimus Servus,

WOLGANGUS MAYERUS.

S. S. Th. Dr. Archidiaconus Basil.

Perscriptum Basileæ,
24 Aug.
Reverendissimo atque Amplissimo in Christo Patri ac Domino, D. Jacobo Usserio, Armachani olim Præsuli, nunc verbi divini Præconi vigilantissimo, Domino suo plurimum colendo, Londinum.

LETTER CCCCXL.

THE BISHOP OF DURHAM TO THE ARCHBISHOP OF ARMAGH.

Salutem in Christo Jesu.

Most Reverend Father in God,

It could not but be unto me a matter of exceeding joy, to receive that worthy monument of your learning and pains, and pledge of love unto myself, although somewhat abated at the reading of the decay of sight, by reason of old age, wherein we symbolize, and, I am sure, sympathize together, and may say with Tully, "omnes senectutem exoptant, eandem accusant adeptam." Whereupon we may conclude with the wisest of men, if we look backwards, All is vanity of vanities, and, if we look to our present age, with his father that it is but labour and travail; and, if we shall presage the future, which is like to be worse and worse, to be a vexation and torment unto us. Let us therefore bless God that we are so nigh unto our nunc dimittis, which may work in us that cupio dissolvi, and, which is the best of all, to be with Christ, and to be dissolved from our tabernacle of sin by death, and that world which is set on mischief. My lord, when I compare both our estates, knowing that mors vitam aufert et effert, my earnest wish is, that I may have the privilege of my age, for otherwise I know it would be a torment unto me. For a man truly affected doth, in a manner, die at the death of a friend; however, the hope and confidence we have in the promise of God, in Christ our Redeemer,

will conquer all reluctancy, that we may depart in that peace, which passeth all understanding of man. I must conclude, commending your Grace to the protection of the Almighty, to the glory of his saving grace, in Christ Jesus,

I am your Grace's,

In all dutiful acknowledgment,

TH. DURESM.

LETTER CCCCXLI.

SIR THOMAS RYVES TO THE ARCHBISHOP OF ARMAGH.

MOST REVEREND, AND MY VERY SINGULAR GOOD LORD,

YOUR letter of the 26th of August last, I long since received, and truly with so much joy, as I am not able, or, if I were, yet should not be for very shame willing to express, both in that you were pleased to accept of my poor endeavours in the translation of this your most learned work, and also for that you were pleased in so many parts of your letter to rectify my straying judgment.

I sent up afterwards fifteen sheets more to Mr. Crooke, but without any like doubts, as with the former, for that I understood then there was no possibility that they should have come to your hand before your return to London. But with these that I now send up, I have made bold to send the like here enclosed to your lordship, humbly praying you to look on them with the same eye as you did the other; nor shall it be long, God willing, before I send up the last part of this your work, though I understand that the translation goeth not to the press yet a while. But, my good lord, I shall humbly pray you to help me to more work against that be ended, for happily your second part will not be gone in hand with these many months, and St. Paul's rule will, in the mean while, take hold of me, Qui non laborat non manducet. So with my hearty prayer to Almighty God for the continuance of your life and health to go on in this great work which you have in hand, I humbly take leave, and rest, my lord,

Your most humble devoted son and servant,

T. R.

LETTER CCCCXLII.

MR. ROBERT VAUGHAN TO THE ARCHBISHOP OF ARMAGH.

Reverend Father,

I humbly commend me unto you, &c. By reason of the unexpected coming of the bearer unto me, and his occasions being such as he could not give me any time to write unto you what I intended, concerning Ninius and Giraldus, the which, lest you should have some use of them, I return unto you by the bearer, without blot or blemish by my negligence, but with many thanks for your kind respects in communicating of them unto me: I am driven, therefore, to pass by, for the present, some things observed in those books, which I intended to crave your judgment in, and to leave them to my next letter. Not ceasing, in the mean time, to be troublesome unto you, for I desire that you will lend me, if you can spare it, your copy of the fragment which Richard Davies, bishop of St. David's, sent to Matthew Parker, who left a copy thereof in Benet college library, in Cambridge, or the transcript of the book of Landaff, and I shall be careful of them, and return them safe, God willing. So, recommending you to God's blessing I ever rest,

Your most assured loving friend and servant,

ROBERT VAUGHAN.

Hengwrt, the 6th day of November, 1651.

LETTER CCCCXLIII.

ALEXANDER MORUS TO THE ARCHBISHOP OF ARMAGH.

Reverendissimo ac summo Viro Dignissimoque Præsuli Jacobo Usserio Archiepiscopo Armachano, totius Hiberniæ Primati, Alexander Morus, S. P. D.

Jam diu nihil mihi gratius contingere memini, Venerande Pater, quam quod scripsit ad me nuper Deodatus noster vivere te non immemorem mei; at neque male interpretari Calvinum nostrum tuo dicatum nomini. Quod an ita esset, licet anxie ac propemodum ambitiose percontari non desierim, hactenus rescire non potueram. Atque adeo (fatebor enim) subveritus eram, ne quis eorum quos mihi male faventes nimis expertus sum, pro sua cætera iniquitate animum a me tuum avertere molitus esset. Hac me liberavit sollicitudine, quanquam unde nescio, missum ad me volumen illud tuum Chronologicum, opus quantivis pretii, ex quo magnum profiteor me cepisse utilitatis fructum, atque utinam tibi pertexere, nobis partem quoque alteram primo quoque tempore usurpare liceat. Alia sunt majoris fortasse gloriæ, vix quicquam fructuosius. Beabis Ecclesiam Dei et obstringes memoria beneficii sempiterna. Quod aperire tibi coram et pectus hoc totum in primis votis habui, sed rerum vices, quas experimur etiam nos, hanc mihi felicitatem inviderunt. Ne scribere quidem licuit ignaro penitus rerum tuarum et gratias agere pro Cimelio illo; nescio an tuo vel jussu vel dono (suspicari tamen libet), ad me tradito. Certe nullo ære meo redemptum ornat bibliothecam meam. Quicquid id est, quod vana formidine sum imbutus, quod non tibi prorsus excidi memoria, quod

non sordent tibi munuscula nostra, impense mihi gratulor. Bene sit illi Deodato, qui me tam fausto recreavit nuntio. Si quæris quid agam? Utar symbolo Zelandiæ nostræ *Luctor et Emergo.* Quod in res meas apprime convenit, quam vix illud *Emergo*, sed quia præcessit alterum, sequetur et id cum bono Deo, qui nunquam suos in lucta destituit. Gallia quidem nostra mihi veluti duplices ulnas tendit; hinc in Academia Montalbanensi, locum quem ὁ μακαρίτης Garrissolius, Theologus in Ecclesiis nostris primarius, occupavit; inde Castris Heluiorum quæ mihi patria est, luculentam stationem, ut Edictalis Cameræ Tolosanæ, ac supremo Senatui sim a sacris, et quidem conditionibus Attalicis. At civile bellum, quo viscera patriæ dulcissimæ quassantur, vix patitur ut alterutram illarum conditionum amplectar, nisi velut e machinâ Deus difficillima tempora expediat. Interea bona me spes sustentat fore, ut quamvis præsidio destitutus Principis, "qui multis bonis flebilis occidit, nulli flebilior quam mihi," tamen hic etiam in Belgio nidum idoneum et illud quod semper unice, frustra semper optavi, denique nanciscar, otium. Sed de me plus satis; hoc unum adhuc adjiciam. Quis scit an qui non potuimus isthic, nos aliquando hic te mereamur intueri? Ea secta temporum est in quæ incidimus, ut nihil censendum sit non posse fieri. Salmasius ὁ πάνυ decumbit ex podagra, interjungere coactus medium ad nos iter in principali civitate Ducis Alzaciæ. Blondellus Hammondum vestrum interea differt, dum recitationibus publicis, quibus inassuetus, feliciter ac fructuose defungitur. Tu quid de lite illa cujus ad te judicium Bootius et Castellus detulerunt, arbitrere, si grave non est, scire pervelim. Deus opt. max. te diutissime rebus Ecclesiæ, licet afflictis interesse patiatur ad exemplum. Vale vir illustris, et nos inter studiosisimos nominis tui cultores puta.

Scripsi Medroburgi in Zelandis, xvi. Decembris, A. S. CIↃCICLI.

Reverendissimo ac Honoratissimo Domino Dº. Jacobo Primati Armachano, Domino suo colendissimo tradantur.

LETTER CCCCXLIV.

DR. LANGBAINE TO THE ARCHBISHOP OF ARMAGH.

My Lord,

Some weeks since I received by this bearer, Mr. Fitzgerald, your lordship's letters on his behalf. He had some other recommendations from the general to the vice-chancellor, who were much better able to have effectually provided for his accommodation in this place than I am; but as I must ever acknowledge, with all thankfulness, that it is my duty in all kindness, so I was not wanting in my best endeavours to further your lordship's desire in his advancement, and I think he will acknowledge I have not done nothing for him. I had used means to secure a scholar's place for him, but it falling short of a competent subsistence, he thought it not fit for his acceptance, and is, therefore, now upon other resolutions, in which I heartily wish him good success.

I have not forgot (though I may justly be ashamed of my neglect) what your lordship was long since pleased to require of me, a catalogue of such Platonic authors as have fallen within my observation; and I had quickly despatched that task, but that I understood afterwards you desired the time and place of the editions to be added, which I found to be of some more difficulty than it seemed at first; and partly upon that occasion, but especially because I was desirous to give some account of Damascius (who is extant in MS. in Corpus Christi Coll. here), and some pieces of Proclus, Olympiodorus, and Hermeas upon Plato, who are in our public library (which, by reason of many intervening diversions, I was not able to do to my own satisfaction, and

therefore I feared much less to your lordship's content, before your lordship left London the last summer), I was, I know not how, forced to be thus long indebted to your lordship's expectation; and if it be not now too late, I shall, upon the first notice, transmit to your lordship so much as I have met with in that disquiry. In the mean time I desire your lordship to retain of me such an opinion as of one most sincerely addicted to your lordship in all the obligations that he can be capable of, who is, my lord,

Your lordship's most humble servant,

GERARD LANGBAINE.

Queen's College, Oxon,
Jan. 1. 1651.
To his most honoured Lord and Patron,
James Lord Archbishop of Armagh
and Primate of Ireland, at his lodgings
in Lincolns Inn, London.

LETTER CCCCXLV.

FROM THE SAME TO THE SAME.

My honoured Lord,

I have prepared a collection of as many Platonical authors as I could meet with, which for number amount to well nigh a hundred. It was my full purpose to have sent them by this bearer, Mr. Patrick Yonge, but the trouble of adding the time and place of the editions, and here and there some occasional animadversions, have made my paper unfit for your lordship's view as it is. I have already begun and did well hope this night to have finished a transcript, but I perceive I shall not be able to do it in a few hours, and, therefore, must once more entreat your forbearance till the next return, when (God willing) I shall not fail to send you what I have too long delayed, by the end of this week. I have obtained the use of Damascius out of Corpus Christi College Library, and have read and transcribed some sheets of it. The author is very acute, and has many observable passages. At the time when I borrowed it, the President showed me their book, wherein your lordship's name stands charged with two books borrowed thence at several times; the first is Marianus Scotus his chronicle, the other Ignatius. They did entreat me to mind your lordship of them, which I promised to do. It will not be long before I shall trouble you again

in this kind, and, therefore, at present I humbly take leave, and rest

Your Lordship's in all observance,

GERARD LANGBAINE.

Queen's Coll.
March 15. 1651.
multâ nocte.

LETTER CCCCXLVI.

THOMAS S. TRONESINUS TO THE ARCHBISHOP OF ARMAGH.

Reverendissime Præsul,

Incomparabilis eruditio et pietas tam eximia nomen tuum tam venerabile per omnes Ecclesias fecerunt, et in amorem reverentiamque alliciunt omnes bonos. In eorum qui te animitus colunt numero me esse, utinam tam officiis probare possem, quam sincere profiteor; si daret se occasio, res ipsa pro me loqueretur. Hoc certe fide omni assevero me precibus quotidianis apud Deum tui memorem esse, ut Ecclesiæ tam afflictæ bono te diutissime conservet. Filius meus qui has tibi traditurus est, ex colloquio, consiliis, benevolentiaque præstantissimorum virorum se utiliorem Ecclesiæ conatur reddere. Id ego quoque habeo in votis. Quare et hoc beneficium velis ei non denegare, quam possum studiosissime rogo. Sic non illum tantum tibi devincies, sed et plantam hanc rigando, sperabo fructum ad Ecclesiam rediturum, et me magis magisque devotum tibi reddes, et quas jugiter pro te concipio preces, in dies fundam ardentiores.

R. T. addictissimus,

T. S. TRONESINUS.

Genevæ, 18 Febr 1652.
Reverendissimo Præsuli ac D. D.
Jacobo Usserio Archiepiscopo
Armachano.

LETTER CCCCXLVII.

DR. LANGBAINE TO THE ARCHBISHOP OF ARMAGH.

My most honoured Lord,

I received from your Grace by this bearer, Mr. Patrick Yonge, at his coming to Oxon, two books directed for Corpus Christi College Library, viz., Marianus Scotus (or, as I should rather call it, Chronicon Wigorniense), and another MS. of some pieces of Hierom, with Ignatius his epistles; but this latter does, doubtless, belong to Baliol College, and was the gift (as most of their MSS. in that library were) of William Gray, Bishop of Ely. I did acquaint both the colleges, I mean the governors, with my receipt of these books, and desired to borrow that of Corpus Christi for a little time, and the other I do yet forbear to return to Baliol College, till I had acquainted your lordship with it.

I have set one a transcribing Damascius his spissum opus, and will not be done in haste.

I received from your lordship, by Mr. Harlow, a copy of your arbitration of the difference betwixt DD. Capell and Boot, wherein I conceive most sober, learned men will readily subscribe to your lordship's judgment in the point. Indeed that opinion of Capell's did ever seem to me to be built itself upon weak foundations, and upon which, if it were admitted, might be built dangerous superstructions. What may not either the translator or transcriber mistake by ignorance or negligence, or offend wittingly, but all must be charged upon the original.

But I can add nothing material in that argument, saving my approbation of your sentence, and humble thanks for imparting it to

Your Lordship's most humble servant,

GERARD LANGBAINE.

Queen's Coll. Oxon.
July 27. 1652.
To the Most Reverend and his much honoured Lord and Patron, James Lord Archbishop of Armagh, these.

LETTER CCCCXLVIII.

LORD CONWAY AND KILULTA TO THE ARCHBISHOP OF ARMAGH.

My Lord,

I was lately asked by a lady what those three men were that came to Abraham and eat with him, Genesis, xviii. I said that two of them were angels, the third was Christ. The lady was not satisfied, but asked two country preachers; they said that they were only angels. In defence of my opinion I said that one of them is called Jehovah, and the Judge of the whole earth, and that Christ said in the 8th of St. John, that the Jews did seek to kill Christ, which Abraham did not endeavour to do. If then there was a time when Abraham might have used Christ well or ill, it was then when Christ coming to him did receive good entertainment from him. Besides Christ saith there, that Abraham rejoiced to see his day, which the Jews understood of his seeing of Christ as a man; to this one of the preachers said that this was only meant of Abraham's seeing Christ by faith; and for Abraham's not seeking to kill Christ, it was only meant that he did not seek to kill Christ's prophets, as Christ said to Saul, Why persecutest thou me? The other preacher said that my argument was ridiculous. I did alledge the authority of Willet, Paræus, Freidlibius, and Placeus, and unless my memory do much fail me, Zanchius; those had no authority with them. I do now humbly desire that you will be pleased to let me know what your opinion is; not that I would show it to make you my second, for I know that we live in a time

wherein they speak evil of dignities, and I have more discretion to cast your pearl before swine that should rent you. It is only for my own satisfaction, for I esteem your judgment before all the assembly of divines, if they had been all good scholars. I hope that the next summer I shall have the happiness to see you again, and in the mean time I desire the coming out of the second part of your Chronology, and I shall ever be

Your most affectionate and most humble servant,

CONWAY AND KILULTA.

Petworth, Nov. 15. 1652.

LETTER CCCCXLIX.

MR. ARNOLD BOATE TO THE ARCHBISHOP OF ARMAGH.

May it please your Grace,

I give you humble thanks for having prevailed with Mr. Pullen to print my Prodromus upon the terms proposed by me, of half charges and half the copies, and I am glad that he would as soon, and rather, have it printed here as in London, because that thereby I shall be enabled to look to it myself, for to have it done correctly. There will be the matter of twenty sheets, which will cost about sixteen pounds sterling. And to the end that I may be sure that he will not go from his word when the work shall be done, and that sum have been laid out by me, I desire that he may deposit his half in your hands, out of which I shall not pretend to take it until the impression be finished, and that I have sent a just account of the particulars of the charges, that if he have deposited more than what cometh to his share, the overplus may be restored unto him. And this proposition seemeth so reasonable unto me, as I believe he can nor will make no difficulty about it, if he have any real intention of performing what he hath told you. As soon as I shall have received an answer upon the same, I will fall about the business, and hope in three months' time to expedite it. Twenty shillings for the part of Labbe's book was much, but no more than I had expected, wherefore I would in no wise have sent it by post, but that you expressly commanded me to do so, after that I had given you notice of the bulk of it. It is the selfsame which at first he meant to have given us under the name of

Sirmond's Collections, but highly enlarged by additions of his own, far beyond the first project, so as you must never look for any other collections of Sirmond's. That other work of Labbe's I shall send you, God willing, by the first opportunity, and whatever else of his shall come forth hereafter. As for the Bibliographia, the author thereof telleth us that we must look for none this year. I do not know who is Mr. Crook's correspondent here; if I did I would know of him whether he had received the copies which have been sent him, that I might take one of him for Mr. Buxtorf, mine not being yet arrived. I am sorry that Mr. Harrington hath not gone over all the Pentateuch in collecting the variantes lectiones, and much more for what you tell me of Gregorius Scholiastes, the loss whereof doth most sensibly grieve me. I pray God, who hath brought you to so fair an age, to add yet many years thereunto, preserving you still, as hitherto "integram corporis et mentis sanitatem," wherein not only all your friends and servants have a notable interest, but all the people of God, who are so many witnesses unto you, that in a singular manner you have employed your time to the propagating of God's glory, and to the edifying and comfort of your neighbours. Thus humbly kissing your Grace's hand, and beseeching you to let me hear by Mr. Hartlib with your first opportunity, whether Mr. Pullen will consent to my forementioned proposition (which if he will, I hope he will actually perform it out of hand, without losing any time about it, to the end that I may presently begin the impression), I remain ever, "ex intimis medullis,"

Your Grace's most devoted servant,

ARNOLD BOATE.

Paris, $\frac{13}{23}$ Jan. $165\frac{3}{4}$.

For the Most Reverend Father in God,
my Lord Primate of Armagh, at his
chamber in Lincolns Inn, London.
Post.

LETTER CCCCL.

THE SAME TO THE SAME.

May it please your Grace,

I have not heard from you this great while, nor had any answer upon my two last letters of the 10th and the 22nd of February, by the last of which I gave you notice of the answer published by Capellus upon your letter, of which, I believe, he hath had a care to convey a copy unto you. I have written unto Buxtorf, how that having received his letter, you had given a copy of your epistle to a merchant of Antwerp, who had promised to have a care to see the same sent unto him; telling him withal, that if he had not received that, I would send him by the post, that which I got by the post from London; having been feign to send for one in that manner, for the finishing of my Vindiciæ, because that those twelve sent by Dover are not yet come to me. I have not got an answer yet of him upon that letter; but having had another occasion, in the mean while, to write unto me, he hath sent me the enclosed, upon which, I believe, he expecteth an answer, as, I find, he did likewise upon the first. My Vindiciæ go on apace, there being already fifteen sheets of it printed, and there remaining only some six or seven more to be done, so as I hope we shall make an end of it before May day next; and as soon as it cometh out of the

press, I shall, God willing, send Mr. Pullen his half, viz., 250, for I print but 500 in all, with all expedition.

Thus humbly kissing your Grace's hands, I remain ever,

Your most humble servant,

ARNOLD BOATE.

Paris, 5th April, 1653,
stilo loci.

LETTER CCCCLI.

SAME TO THE SAME.

May it please your Grace,

Having forborne to perform your commission to Monsieur Dupius about the Addenda ad Eusebii Chronicon Græcum, until I should have received the packet wherein were the copies of your Epistola ad Capellum, that I might carry him one of them, I went to him as soon as that was come, which was last week, and not having found him within then, I returned to him on Monday last, at which time I found him in his coach ready to go abroad, so as I had no more time than to give him your epistle and to tell him your desire; and being returned to him on Wednesday, as he had wished me, he told me that he knew not in what volume to find those addenda, nor whether there was any such thing at all in the king's library. We looked both a great while upon the book itself, viz., Scaliger's Greek Eusebius, hoping to find some direction there, but we found none, neither in the Indiculus Contentorum totius Libri, the preface, the Animadversiones in Chronicon, or the exordium of the Addenda itself. So as Monsieur Dupius told me that he knew not where to find or to seek it, except it were in the same volume with Syncellus; and that the best and the shortest way for to know whether it were there, were to go to Friar Goartus, and to inquire the matter of him. Having done so, Goart assured me that there was not any such thing in that volume, and that he had never seen it anywhere else neither. So as we shall never come at it, except your Grace be pleased to point us out where

we may look for it, the which as soon as you shall have done, I shall not faile, God willing, to return to Monsieur Dupius about it. They desired me both to remember their humble service unto your Grace, and to tell you that they long very much to see the second part of your Annals come forth, and to know how near it is done. Goart is now printing Theophane's Greek and Latin (a new translation of his own), with his annotations; of which there are fifty-five sheets done, there remaining about as much more to be done, so as he maketh an account that it will be done towards Christmas. My work against Morinus and Capellus (of which there was not much more than one-third part written, when I begun to print it) proveth a great deal bigger than I thought it would have done, so as instead of costing only sixteen pounds sterling (the sum I wrote of unto you heretofore), it will cost 20 or 21. But I hope that Mr. Pullen nevertheless will make no difficulty of taking still one-half, as of the copies, so of the charges, to his share, in regard that instead of having only a Prodromus, as at the first I intended it, and upon which he was willing to lay out eight pounds, he will now, for forty or fifty shillings more, have a complete work of Vindiciæ Textus Hebraici. It will be of between twenty-nine and thirty sheets, twenty-three whereof are done already, so as I hope that within a fortnight hence, we shall be very near at an end, and as soon as it is done I shall send away one-half of the copies to London for Mr. Pullen. Thus humbly kissing your Grace's hands, I remain ever,

Your Grace's most humble and most obedient servant,

ARNOLD BOATE.

Paris, $\frac{16}{26}$ April, 1653.
For the Most Reverend Father in God,
my Lord Primate of Armagh, at his
chamber in Lincolns Inn, London.
Post.

LETTER CCCCLII.

CHRISTOPHORUS BALTAZARIUS TO THE ARCHBISHOP OF ARMAGH.

REVERENDISSIMO DOMINO D. JACOBO USERIO ARCHIPRÆSULI ARMACHANO CHRISTOPHORUS BALTAZARIUS S.

AUDIVERAM (Præsul Reverendissime) Tibi esse in votis tot auditissimis lucubrationibus quibus celeberrimi nominis tui famam late propagasti luculentas contra Baronium exercitationes superaddere; quod ut crederem facile me adduxit singularis qua omnes antecellis rerum ecclesiasticarum cognitio. Sed postquam diu expectavi a te audire et quidem rei litterariæ utilissimum laborem a te susceptum et jam ex magna parte publici juris factum accepi, maturandum esse censui quod solo tui respectu distuleram. Itaque adversus Annalistam pontificium stylum exacui, orsus ab illo tempore quo vir immortali memoria dignus desiit (utinam pari genio atque successu) et jam ter centesimum annum exegi; sed vereor ne civili motu quo infelix Gallia laborat ab hoc proposito cogar recedere, cum proximis annis expertus sim, quam parùm tutum sit inter populares tumultus Lutetiæ versari; et quam ingratus sit mercurialium virorum auribus tubarum clangor; nec tamen video quo loci commode manere possim. Nosti enim instructissima bibliotheca opus esse ei qui cum tali adversario agendum esse statuit, et nullibi quam Lutetiæ librorum copia suppetit. Accedit quod Altissiodorum patriam meam reverti non conceditur; nam cum ante duodecim annos fax Evangelicæ veritatis singulari Numinis favore mihi illuxisset, et viderim adeo aversos a me popularium animos ut

periculosissimum esset illic morari diutius, infestos Lares deserui et Regia (ut vocam) advocatia, qua viginti prope annos perfunctus eram, illo abdicare sum coactus. Vellem itaque si opportuna sese offerret occasio, aut in Angliam, aut in Bataviam, aut in quamlibet regionem, in qua pacata sint omnia, concedere. Sane serenissima Sueciæ Regina satagente viro clarissimo mihique amicissimo Gabriele Naudæo Bibliotecæ Regiæ præfecto me accersivit; sed scis quam difficile arbor annosa transplantari possit; etsi non tam senio quam continuo studiorum labore corpus effœtum ac vires exhaustas esse sentiam. Mihi profecto pergratum esset nec mediocriter utili tua consuetudine perfrui, tuoque judicio lucubratiunculas meas coram submittere. Vix enim ullum antiquitatis ecclesiasticæ peritum istic inveniam, ex quo vir eruditissimus Blondellus noster, Batavorum liberalitate illectus, ingratam literatis hominibus patriam ejuravit. Sed hanc a numine gratiam optari potius quam sperari a me posse puto. Ea autem humanitate, qua omnes complecteris, fretus ad te mittere ausus sum præfationem in observationes meas, quam si perlegere digneris, pro summo beneficio id me habiturum velim. Vale eruditorum decus et me Tui observantissimum semper ama.

Data Lutetiæ, Parisiorum,
4 nonas Februarii.
Reverendissimo Domino D. Jacobo
Userii Archipræsuli Armachano,
Londini.

LETTER CCCCLIII.

DR. BARLOW TO THE ARCHBISHOP OF ARMAGH.

My Lord,

I received the second part of your Annales by a messenger from Mr. Leigh, for which I return my humble and hearty thanks. Other two books I received, one for Dr. Langbaine, which I have delivered according to command, and he desires to have his thanks and service returned to your Grace. Dr. Moulin is not (at present) in Oxon; when he comes I shall not fail to deliver (in your Grace's name), that book which is now in my hands for him. My lord protector will give the Greek MSS. (a catalogue of which I showed your Grace when I was last in London) to our library, and I am told that he hath contracted for them with your stationer for £200. We have wild opinions which (of late) thrive amongst us, beyond any heresy of which I have yet heard, and are publicly justified in the pulpit, and no wonder if we preach lies, when we may preach what we list. God Almighty preserve his bleeding Church. This is the prayer of, my lord,

Your Grace's most faithful servant,

THOMAS BARLOW.

Q. Coll. Oxon,
Mai. VI. CIↃ. IↃC. LIII.

LETTER CCCCLIV.

THE BISHOP OF BATH TO THE ARCHBISHOP OF ARMAGH.

Most Reverend in Christ, my very good Lord,

I must desire your pardon for my long silence, for since my last I have been visited with a fit of the gout, which held me a great while. But now (I thank God) I am well delivered from that enemy. In your last you complained of the decay of your sight, and that you could find no considerable help by spectacles. The most curious man that ever I knew in that way was my lord of Totnes, who had very great store and variety of spectacles to help his sight, and had them from Venice and other foreign parts. Sir Thomas Stafford, I believe, can inform you what became of his store. If he have them, I am confident you may command any of them. There is a work of my worthy neighbour, and your lordship's good friend, Dr. Hackewill, called the Apology for God, Providence, &c. It is now grown very scarce and out of print, and he hath made some additions to it, and prepared it for a new impression; but the copy belonged to one Turner, an Oxford printer, whose executor, being in Virginia, cannot be conveniently treated withal about a new impression. But there is a neighbour minister, a nephew of the Doctor, one Mr. Willett, who hath taken the pains to translate it into Latin, and designs that it may be printed. I have written to Mr. Bee, who is now the greatest undertaker of that kind, to know whether he will undertake the impression. There have been (as I take it) three impressions in English, which have been very vendible, and I believe one in Latin will

be no less saleable. I presume that your Grace loves the memory of that good doctor so well, that you will further this business as much as you can. I desire to hear often of your health in this your declining age, and how your Chronology proceeds in the press, and what others do in matter of learning, which with us is in a great declination. I would gladly know when D. Hammon's notes on the New Testament come abroad. I doubt he will be as bold with the text as any man hath been; he hath been so already in some of his books, as I conceive. I desire also to know what Mr. Selden does. I pray you present my service to my lord of Peterborough. And so I will ever remain

Your Grace's most affectionate friend and humble servant,

HE. BATHON.

Taidstock, the 13th of May, 1653.
To the Most Reverend Father in God, my very good lord, the Lord Archbishop of Armagh, these.

LETTER CCCCLV.

MR. JEREMY STEPHENS TO THE ARCHBISHOP OF ARMAGH.

May it please your Grace,

Since my return home I have made a copy of that preamble of the statute for the dissolution of monasteries, which is omitted in the printed statutes. In the original book, whence I had it in the augmentation office, there are many things here very considerable of king Henry's doings, and exchanges of lands with lordships and abbots, before the dissolution. The book deserves to be well perused by any one that shall meddle with the argument of sacrilege. If I knew Mr. Fuller's intent, and what method he will take, in handling of sacrilege, I would furnish him with the sight of Sir Henry Spelman's history, and more observations of mine own. While I was now last in London, I met with a book printed by some public authority, but no author's name to it, of restitution of the lands of the clergy to their former uses, after an hundred years' spoil and loss, in the Duke of Wirtenburg's estate, and this done by the victories of the Emperors, Ferdinand Second and Third, and the like is done in other countries where the emperor is entire.

There is also a Jesuit, Stengelius, who hath written, as it seems, largely of monasteries, but I could not see it now;

and Sir Jame Ware doth mention[a] one Gaspar Bruschius his Chronologia Monasteriorum Germaniæ, but I cannot yet find the book; perhaps Mr. Selden may have it. I wish your Grace would please to certify me of it. Jo. Wolfius, in his books Memorabilia, hath much concerning the monasteries, but, as I remember, he rails and doth not well express the true intent and uses of them, which your Calvin doth well confess[b], and Perkins in his Demonstration of the problem[c], and Hyperius in Hebrews, chap. VII. ver. 7. confessing them to be nurseries and seminaries of learning and of the Church, before universities were founded and endowed in that manner as now we have, not many hundred years since.

I have written a discourse which I intend as a preface to my treatise upon the Bohemian covenant, made in these last days, which I once showed your Grace, but this preface I wrote this last winter, and intend to crave your opinion upon it. The purpose of it is to show how the principal and total occasion of the last German wars was about the lands of the bishops and clergy, which the Protestants had invaded since the peace granted by Ferdinand, 1555. as Sleidan showeth it[d], and Thuanus[e]. If I may not hinder your Grace in your great and serious works, I would send it you shortly to peruse and censure, being not long, and the same cause was of our present wars, besides some pretences of ship-money and forest laws and patents, which were and might easily be relieved without a war, but that the swearing was further to do as they have done in invading all the church revenues that was left remaining after the former spoils, this last century.

But I cease to be farther troublesome to your Grace, praying heartily to God to continue your life and health,

[a] De Scriptor. Hibernicis, lib. pag. 6.
[b] Instit. lib. 4. sec. 8, 9, 10. cap. 13.
[c] Pag. 505.
[d] Lib. 26. pag. 333.
[e] Tom. 1. anno 1555. pag. 505.

that you may finish your intended works, which are of so great consequence. Thus humbly taking leave,

I rest your Grace's to command,

JEREMY STEPHENS.

16th May, 1653.
Houghton, near Northampton.

If any letter be left for me with my brother, in Paul's Churchyard, at the Golden Lion, it will come to me.

LETTER CCCCLVI.

MR. ROBERT VAUGHAN TO THE ARCHBISHOP OF ARMAGH.

Most reverend Father,

I received yours of the 10th of May, wherein you desire the loan of Bishop Robinson's Latin translation of Griffith ap Conan's life, the which I sent you herewith, being of his own handwriting; and I desire that, when you have done with it, you will return it me, for I have no other transcript thereof; and as concerning the translating and explicating of the British Triades, to speak the truth, it was the thing I aimed at the last year for you, but after that I had gathered together, out of sundry fragments, some number of them, about Allhallentide last, I applied myself wholly to reading of them and other ancient British antiquities, for my better understanding of them, until after Christmas, at what time I perceived that I could do no good in it, and, therefore, lest I should shame myself and discredit the book, I laid it aside, and took an easier matter in hand, I mean the Chronology I sent you (the which, if it hath given you any satisfaction or content, I am very glad, and I should take it very kindly and lovingly at your hands, if you would, at your best leisure, give notice of my mistakings, superfluities, and wants, that I may endeavour to correct myself hereafter). Truly I am very diffident of my own sufficiency to meddle with the Triades; nevertheless, if you think that I can perform anything to the purpose, I will willingly make a second trial, hoping to prevail more by prayers than skill and knowledge. But I cannot look upon it till the latter end of the year, if it please

God in the mean time to lend me life and health, for I have another work in hand, the which I must first finish. I am at present troubled with an ague, and my shaking fit draweth near. I must take leave, but I pray you observe the third leaf (as I take it) of the papers I sent you last, and if, in the latter end of the first side or upper end of the second side thereof, you find Llew or Leo, the son of Meirchion, then take your pen and write Llew or Leo, the son of Cynvarch ap Meirchion, for so it should be; and about ten or twelve lines after there is a little blank, the which you may make up with Ceindric, being the name of Swrgi and Produre's sister. The Lord of heaven keep and preserve you in health and all happiness, Amen.

Your lordship's most humble servant,

ROBERT VAUGHAN.

Hengwot, near Dolgelly, in Merionethshire, the 22nd day of June, 1653.

To the Reverend Father James Ussher, Archbishop of Armagh, and Primate of all Ireland, this present.

LETTER CCCCLVII.

LORD CONWAY AND KILULTA TO THE ARCHBISHOP OF ARMAGH.

My Lord,

I do most heartily wish that when I write to you it might be for as much advantage to you as it is to me, but since it pleaseth God to ordain it otherwise, I beseech you not to be weary in well-doing, and be pleased to satisfy me in this doubt. In the Practical Catechism[a] of Dr. Hammond, I find that he saith that the verse in the second chapter and the ninth verse of the first Epistle of St. Paul to the Corinthians is ordinarily mistaken for a description of Heaven, when it is meant only of the true superlative delight, even to flesh and blood, that is in sanctity, and the practice of Christian virtues beyond all that sensual pleasures afford. Now my exceptions to this are these: First, Dr. Hammond said that this excess of pleasure is in the practice of christian virtues; therefore, this joy, say I, is not some illumination only, but a continual abiding of pleasure; not a rapture such as St. Paul had when he was in the third Heaven, but such as the continued faith and love of Paul was, that carried him even to death for Christ, in all which course of time he was not, for the most part, very joyful. Secondly, the text saith that it hath not entered into the heart of man to conceive what joys God hath prepared for them that love Him. How can any man have that joy which cannot enter into his heart? I conceive

[a] Practical Catechism, lib. 1, sec. 3, p. 51.

that, as I cannot see God and live, that is, be in this flesh, so this joy cannot enter into a fleshly heart. I see when men are transported with joy their face is changed, their words and actions cannot contain it, but they must show it to all the world. For one to have more pleasure in his heart than all worldly pleasure can be, and yet be sad in any kind, is to my understanding incongruous. The Apostles speak more of their sorrows than of their joys, and if such joy might be attained to, he that stands need not to fear falling, for whatsoever will bring us joy we are very careful of. How are we careful of our diet, if our health depend upon it?—and if any excess be made, it is because it is hoped that we may exceed in eating or drinking and yet be well, which could not be in this spiritual joy, which would forsake one at every intemperancy, and show our deviations more certainly than the needle doth the North Pole. Be pleased to pardon my length, pity my weakness, and believe me to be

Your most faithful Servant,

CONWAY AND KILULTA.

Petworth,
July 5. 1653.

LETTER CCCCLVIII.

ALEXANDER MORUS TO THE ARCHBISHOP OF ARMAGH.

Reverendissimo Viro, Viro supra Laudes, Jacobo Usserio Archiepiscopo Armachano, etc., Alexander Morus, S. P. D.

Totus eram in exquirendo libro, quem ad nos te misisse audiebam, cum ecce commodum præstantissimus hic D. Oldenburg admonuit traditum esse Antverpiensi nescio cui librario; Hem! optime pastor, ovem commisisti lupo! Nimis ille noverat pretium istarum mercium et quam avide distrahatur quæcunque Usserii præscripsit pagina nomen. Itaque tanti putavit, ut aliter quam nos, legeret. Sacrilegium hoc illi condonemus. Mitte alium, quæso te. Nam ille profecto nobis periit. Ecce autem contra, duos libellos, quos vix agnosco pro meis. Adeo male nati, male habiti, male culti sunt. Errores meos typographi cumularunt. Egregium vere *αντίδωρον*! Nempe illud nunc redit *χρύσια χαλκείων*. Equidem gloriosus non sum, sed ut vere dicam nolim ex illis æstimari. Verum graves mihi fuere causæ, cur sic quoque non nolucrim publici juris fieri: quas utinam liceret coram efferre. Majus nescio quid moveo, si Deus tamdiu frustra quæsitum otium faciet. Misissem et ad te, si fuissem Amstelodami, Dallæum de Pseudepigraphis, necnon de jejunio et quadragesima, qui quod deest meis donariis, abunde pensaret. Albertini longe quam ante grandior de Eucharistia liber, Latinæ traditus consuetudini, sub prælo sudat. Bulla, vere bulla, Pontificis contra Jansenianos in Brabantia pessime accepta est nec prius affixa quam refixa. Quod superest hoc tibi serio per-

suadeas velim, non vivere hominem tui quam ego sum, studiosiorem. Deum veneror, te conservet annos quam plurimos Ecclesiæ suæ dulce decus et clarissimum lumen. Vale.

Scripsi Hagæ Comitum, xxiii. Julii,
anno *οικονομίας*, 1653.
Reverendissimo in Christo patri ac Domino,
Domino Jacobo Usserio totius Hiberniæ
Primati, Archiepiscopo Armacano, Domino suo colendissimo, tradantur.

LETTER CCCCLIX.

MR. ROBERT VAUGHAN TO THE ARCHBISHOP OF ARMAGH.

Most Reverend Father, &c.

I have, according to your desire, sent you, in June last, Bishop Robinson's translation of Griffith ap Conan's life into Latin, and I hope that you have received it, though I had no notice thereof from you, which happened, as the gentleman with whom I sent it you told me, in regard that you were gone to the country for your recreation, when, at his departure from London homewards, he called at your lodgings; now, I desire to know if you have received it, and also by what time you will have done with it, that then I may send for it. I have not as yet had any time to look to the Triades, but after this month is ended, I will, if it please God, make the best survey I can of it. I am told, and I think it is true, that it hath been printed long since, together with some Welsh proverbs, but I cannot learn where any printed copy is to be found. I should be very glad if you can procure me the loan of one, and I will take especial care for the safe return thereof in a short time; and, in like manner, of whatsoever else concerning the Britons or ancient Irish you shall please to communicate with me. In the mean time I commit you to God's protection, desiring to hear of your welfare, and rest

Your lordship's most humble servant,

ROBERT VAUGHAN.

Hengwrt in Merionethshire,
The first day of November, 1653.

LETTER CCCCLX.

THE BISHOP OF NORWICH TO THE ARCHBISHOP OF ARMAGH.

Most Reverend and most worthily honored Lord,

Those learned volumes wherewith your Grace doth thus successively furnish the world, do justly oblige all readers, how much more those to whom your bounty seconds your labours. Amongst whom your Grace hath been pleased to account my unworthiness, who shall leave these pledges of your favour, as precious monuments, to those sons who succeed me in the honouring of your person and works. But, alas, why doth your Grace stoop so low, as in a way of counterbalance to mention those poor pocketings, which my retiredness hath dropped forth to the public, and presented to your hands; it was too much honor that your Grace would vouchsafe to mention those homely shreds of discourse, which yet are meant well to God's Church. It is for those great abilities to bring silk, and silver, and gold to the tabernacle, whiles we fill our hands with a ram's skin, or a badger's skin, or a little goat's hair; yet I bless God that even those poor essays find good acceptation with many, though not without some censures. Amongst the rest, I pity the injurious course held by the late Dr. Gouge, in that his causeless confutation. He grossly mistook me, if he conceived that I denied or opposed a general conversion of the known Jews (though herein I should have erred with great authors) before the end of all things. Only I contended that the total conversion of those twelve tribes (whereof ten are so long since lost), and the pompous monarchy and magnificence of that

nation, and the glorious re-edification of Jerusalem (so often mentioned in the Prophets), are not more properly to be taken, than the pavement of gold and gates of pearl; taxing (as I conceive, justly) those flatterers of that obstinate people, which do so servilely "hærere in cortice," and enslave themselves to the letter: wherein I doubt not but to be seconded by your Grace's more authoritative judgment, as by the stream of the hitherto-held-orthodox interpreters. But he is gone, and so is my thought of his uncharitableness. My prayers for your Grace's long life, and happy success of all your pious and profitable labours, are the only return which I can make for these many and rich favours which you have accumulated upon

Your Grace's humbly devoted,

In all thankful observance,

JOS. NORWIC.

Higham, Apr. 24.

To the Most Reverend Father in God, James Lord Archbishop of Armagh, Primate of Ireland and Metropolitan, humbly present these.

LETTER CCCCLXI.

SIR WILLIAM DUGDALE TO THE ARCHBISHOP OF ARMAGH.

My very good Lord,

Concerning Mr. Sumner, you may be pleased to understand that I have received advertisement lately from the gentleman that delivered your letter to him, that upon the sight of it, he grew very sensible of the misemploying that which his grandfather had given to advance the knowledge of the Saxon language, and said that he resolved to speak with Mr. Foster, on whom he had conferred it, and to use all arguments that might be to persuade with him to quit the interest he had given him therein; not knowing (as he said), when he so disposed of it, that any man else, Mr. Wheelok being dead, was likely to pursue those studies but himself, which seeing he doth not now do, he is very willing to encourage Mr. Sumner by conferring it on him: so that I expect shortly to hear from my friend again, when Mr. Spelman hath spoken with Mr. Foster, and to understand what the result therein is, wherewith your Lordship shall soon be made acquainted.

As for Rygate, I have nothing at all of its foundation, for in the Records of the Tower there is no more than an inspeximus of a grant to the Canons of that house (which were of St. Augustine's Order) made by John, Earl of Warren and Surrey, whereby he gives them some small rent and other petty things. Mr. Bysh tells me that he hath heard by a lawyer of Surrey, that the Countess of Peterborough hath great store of the original grants of that house. Perhaps the foundation charter may be amongst

them, or, at least, some principal donations. I beseech you, therefore, be a means that I may see them, for this will concern our second volume, which, if we succeed well in the putting of this, shall go on, God willing. Dr. Causabon hath now rectified his mistake by an ingenious acknowledgement of what I told your Lordship in reference to his coming to Sir Thomas Cotton. His letter I have sent to Mr. Sumner, to satisfy him therein, and do rest

Your Lordship's most humble Servant,

WILLIAM DUGDALE.

London, 29 Oct. 1655.
For the Lord Primate of Ireland.

THE END.

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